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MISSION AMONG THE CHEROKEES.

EXTRACTS FROM THE JOURNAL KEPT AT
BRAINERD.

(Continued from p. 307.)

Story prejudicial to the School.

June 13, 1821. A Cherokee man and his wife came to the school with five children, two sons and three daughters. They took these children home at the beginning of vacation, and state, as the reason why they did not return them at the proper time, that four of the children and the father have been sick;—that they wished to bring them, and the children were very anxious to get back as soon as they could. They say, they met a man on the road, who told them it would do no good to send their daughters to school;—it would be well for their sons to have learning, and would be a great benefit to the nation; but it was not good to send their sons to this school;—that Mr. Hicks spoke well of it because he got money for every thing that was done here; that the boys would be sent away among the white people, and never be returned; and that Mr. Hicks had a sum of money for every boy that was thus sent away. He further said, that he had once thought well of these schools, and had sent some of his children to the school at Taloney; but had taken them away, and would send them there no more. He advised them to keep their girls at home; and to send their boys where they would not be stolen.

They said they would believe the missionaries, and keep their children at school. They knew we loved them; and treated them as our own children; and both they, and their children, would do just as we told them.

We have repeatedly heard of a story, for substance the same as the above, and many equally foolish and wicked, all put in circulation by men, whose knowledge would have engaged them sincerely in the mission cause, had

their hearts been moulded according to the spirit of the Gospel.

[We break the narration here merely to observe, that the report above described may be safely taken as a sample of the stories, which are circulated in different parts of the country, by persons unfriendly to the cause of missions. Mr. Hicks, it seems, must be actuated by selfish motives in speaking well of the missions and schools in the Cherokee nation. So far is he from receiving money, however, either directly or indirectly, from the schools, the missions, or the government, that he has made repeated and very liberal donations to the schools, from his moderate property, without any other prospect of recompense, except that which may be entertained by every benefactor of his species. It is to be lamented, that there are persons in almost every community, who will invent or propagate injurious reports, without the least evidence to support them. To contradict every such report would be an endless task. Let it be a maxim, then, with all the friends of missions, not to be disturbed by any rumors, unsupported by the testimony of some person of known character.]

Two other children returned to day, who have been absent since the vacation. They bring various excuses for not coming at the time, when they were expected; chiefly that they have been sick. Two small girls say they could get no one to come with them: and to day they came alone, a distance of more than 40 miles. There are still some, who left the school at the vacation, and have not yet returned.

16. Mr. Butrick went out to-day with brother Reece as interpreter, with the expectation of preaching tomorrow at a place where we formerly had regular appointments, but to which we have, for some time past, been unable to attend.

Sabbath, 17. In the forenoon, the Rev. Mr. Wood, of Powelton, Georgia, —formerly of Massachusetts,—preached from Isa. xlv, 22. In the afternoon our services were adapted more particularly to the instruction of those, who understand only the Cherokee language; the whole of the discourse being interpreted as spoken, and the

singing being in Cherokee. It is our intention to continue these exercises every Sabbath, brother John Arch being interpreter.

Mr. Butrick and brother Reece returned this evening. They held their meeting about 11 miles distant from Brainerd, where the Cherokees have lately built a court house, which makes a very convenient place for public worship, particularly in the warm season. Nearly or quite all the people in that vicinity were present, and gave very good attention. More than a year ago, Mr. Butrick taught some of them a Cherokee hymn. These placed themselves on a seat together, and delighted the ears and hearts of our brethren by singing that hymn with great accuracy and melody.

18. Mr. Wood continued with us, visited the school, surveyed the premises, &c. We are sorry to hear him say, that an appointment to preach in Georgia renders it necessary that he should leave us tomorrow morning.

19. Mr. Wood left us early this morning on his return. His visit has been very pleasant and edifying to us, and we hope beneficial to our precious charge.

Two sisters, from the church of the United Brethren at Oogh-ge-lo-gy, came to make us a visit. One of them was formerly a member of this church, but removing into the neighborhood of our brethren, was dismissed from our particular care, and received under the care of Mr. Gambold. They appear to be growing in knowledge and grace, and bring a pleasing account of the peace and prosperity of the little flock there. The number of communicants in the Moravian church, at Oogh-ge-lo-gy and Spring place, so far as we have been informed, is 12 besides the missionaries. Several others are considered as hopeful converts, but have not yet been admitted to the communion.

Donation from Kentucky.

23. Received a letter from the Rev. E. Smith of Frankfort, Ken. containing \$100, a donation from Gen. M. D. Hardin, a member of his congregation. This liberal donation from an individual unknown to us, calls for our gratitude not only to the donor, but to the God of all grace, who has given him a heart to feel for the poor perishing heathen; especially at a time like this, when, with-

out such aid, we should be under the necessity of curtailing our operations, while the disposition of the natives calls loudly for their enlargement. We are under great obligations to Mr. Smith, to many of his congregation, and many other friends of missions in Kentucky, for the repeated and seasonable aid, which they have given to this mission. While the alms and prayers of God's people continue thus to ascend as a memorial before him, we trust he will not suffer their labor of love to be in vain.

July 2. Last fall we sowed about four acres, on the margin of the Chickamaugah creek, with Timothy seed, and are now well satisfied, that fine meadows may be formed on the low land near this stream. We have gathered a fine quantity of hay from this little piece; the grass was waist high, and very thick. But unless we can have more help as assistant missionaries, we despair of ever extending this agricultural business to much profit, any farther than labor can be performed by the boys of the school. These do exceedingly well for boys of their age and opportunities; but we greatly need one or two pious men to labor with them, and direct this important branch of their education. We find it quite too much for one man to teach the school, and labor with, and instruct, such a number of boys out of school. Mr. Chamberlain has taken most of this labor upon himself, until his health has so entirely failed, that he is scarcely able to teach the school; and the other brethren are necessarily so much engaged in their several departments, that it is impossible for them so to attend to the labor of the boys, as to do them justice, or to render their labor as profitable as it otherwise might be. We are, therefore, extremely sorry to hear from the Treasurer, that the funds of the society are too low to admit of sending more help at present. We are often obliged to send this large company of boys into the field, without any one to teach or direct them. Two or three able, faithful, devoted young men, having health and strength of body, and taking each fifteen or twenty of these boys under his direction, while out of school, might, with their assistance, perform much labor in clearing and improving land; and, at the same time, render most essential service in training them to habits of industry and good management. While the boys were in school, such young men might be

very usefully employed in putting tools in repair, or by pursuing their other labor, as health and strength should permit. If we are not greatly deceived, we do not desire this help for the sake of lessening our labors or cares, but because we think it would tend to the more rapid improvement of the children; and, ultimately, with the divine blessing, prove a saving of expense to the mission,

[It is proper to state, in this place, that two assistant missionaries are now on their way to strengthen the Cherokee mission; one of whom will probably reside at Brainerd, and the other at Taloney.]

14. Mr. Butrick went out with brother Reece for the purpose of preaching tomorrow at the new court-house.

Effects of preaching to the Natives.

15. Mr. B. returned this evening. Most of the people were present and gave good attention. The principal chief of that district told Mr. B. that his people had got whiskey among them. He told them they must leave their drinking, and be prepared to attend preaching on the Sabbath. It appears that some of them had done so; but as some of them did not attend meeting, it was feared that the effects of the whiskey had detained them. The chief said he thought it good to keep the Sabbath; and when he could have no preaching, he invited the people to meet at his house, and sing the hymns the missionaries had brought them. It is supposed that not a person in the assembly, except the preacher and the interpreter, could understand English.

Excursion of Dr. Butler.

[A particular account is given, under date of the 19th, of an excursion made by Dr. Butler on various business of the mission. One object was, to call upon Mr. Hicks, and comfort him in the present ill state of his health. The journal, speaking of Dr. B. proceeds as follows:]

On his return, he visited brother Hicks, who seems sensible that his complaints are such, that it would be presumption to flatter himself with the hope of ever enjoying sound health again in this world. He says he is in the hands of a just God, who will do perfectly right, and would at all times be perfectly submissive to the dear Savior. When we are riding in differ-

ent parts of the nation, we often think how it would animate and encourage thousands of Christians, to see the pleasant families we pass and visit, to behold the marks of their industry within doors and without, their fields of corn and droves of cattle and swine; and, above all, to hear these dear people converse on the subject of redeeming love, some of them giving delightful evidence of growth in grace, and others desiring to be instructed in the way of eternal life.

Visit of Mr. M'Farland.

27. This evening the Rev. Francis M'Farland arrived to make us a short visit. He has been on a missionary tour through the western states, under the direction of the General Assembly, and was up the Missouri about 200 miles from St. Louis, which place he left on the 7th of June. It was expected the Osages of the Missouri would join the Osages of the Arkansas, in war against the Cherokees of that country.

Mr. Butrick went again to preach at the court-house.

Sabbath, 29. Mr. M'Farland preached to our little flock, from Isa. lv, 6.

Mr. B. returned this evening. Nearly or quite every person in the vicinity attended preaching, and the people appear desirous to have it continued.

Visit to Mr. Hicks.

Aug. 2. Father Hoyt and Mr. M'Farland returned from a visit to Mr. Hicks. His lameness confines him at home entirely; and at times he is afflicted with much pain. It is a grief to him that he cannot attend councils, and ride about among his people to guide them in the right way. But he bears it with the patience and resignation of a Christian. He has great difficulty in counteracting the influence of a certain class of white men, who are persuading the more ignorant class of natives, that the missionaries are about to take large tracts of land, as pay for teaching the children. It appears that a very considerable number have been led to believe, that heavy charges are made against the nation for the expenses of these schools, and that soon the President will compel payment in land. Mr. Hicks thinks it necessary to proceed with great caution, and that all persons, who come in as missionaries or assistants, should be named to the council, and the reasons of their coming partic-

ularly stated. If this could be done before their arrival, it would be well. Single men excite these jealousies far less than families.

Notwithstanding these jealousies, Mr. H. advises to obtain, if possible, as many assistant missionaries, as will be necessary to perform all the labor without hiring. The council will be glad to receive them; and the consideration of laborers being hired, will not obviate any objection. A blacksmith all would be glad to have stationed at Brainerd. Men also to tend the mills, work on the farm; and men and women to assist in the family and schools—as many as are needed, he says, will readily be permitted to come. And as to these groundless jealousies, persevering prudence, with the divine blessing, will soon do them all away.

Brief view of the Mission and School.

Perhaps it will be some satisfaction to the Prudential Committee, to have, in this place, a brief view of the present state of the mission family and school; of the attention paid by the scholars and others to religious instruction; and of our temporal concerns.

We have 57 Cherokee boys, and three boys belonging to the mission family, in the boys' school. Eight Cherokee boys belonging to the school are absent, not having returned since the vacation. Of girls we have 30 Cherokees, and three belonging to the mission, now in the school, and seven absent since vacation; making in the whole 87 Cherokee children now in school, and 102 belonging to it. Among the absent scholars, are *Samuel Spring, Ann Porter, Mary Mason, and Betsey Parker*, who are supported by benefactors in our country, and have received English names. The parents of these children, having no permanent residence, it was sometime before we could hear from any of them. We have lately heard, that the parents of the three girls have gone with them back to the mountains, about 100 miles from us. We know no cause for this, as both parents and children appeared always well pleased with the arrangement made. We hope to get them again, as they are very fine children, and as their patrons must feel a particular interest in them.

The scholars have in general been healthy, and no disease has extensively prevailed in the mission family. Yet our efficient strength, on which the va-

rious labors depend, has been greatly weakened by sickness and constitutional debility, particularly among the females at the station; so that, of the six sisters residing at the mission house, we have seldom had more than three, and often not more than two, that have been able to attend to the school, or the labors of the family, excepting where the work was very light. This has rendered it very difficult, and at times utterly impossible, to do justice to the female school and the domestic concerns of the family. The boys, also, have suffered very materially, for want of suitable persons to direct them during their working hours. We find it impossible to hire help in this part of the country to make up these deficiencies. In other respects, the prospects of the mission were perhaps never more flattering than at the present time. Several of our oldest boys appear to be under very serious religious impressions; and more of the natives attend to religious instruction than formerly. We have hope for at least two of them, that they have recently been born of the Spirit.

A Cherokee Inquirer.

4. A Cherokee man, one of the two natives mentioned in the last sentence, came to spend a few days with us, in order to be further instructed in the things of religion. He has two boys in the school, one of them named after a friend at the north. Having no English name, the man himself is known by us as the father of this boy, and as such has been mentioned several times in our journal. As it is probable, from his appearance, that we may have occasion to speak more frequently of him, we shall for the present, call him the Inquirer. He brought his wife and mother with him.

Sabbath, 5. Mr. M'Farland preached, and the sacrament of the Lord's supper was administered. A number of the communicants, both in the mission family and out, were absent from ill health. Those, who were able to attend, we trust found it a season of refreshing from the presence of the Lord. Our small house was not sufficient to contain the congregation; numbers stood about the doors and windows. The afternoon service, which is now in Cherokee, excepting the prayers, was attended by a number who cannot understand our language. After the usual discourse, by brother John Arch, as interpreter,

brother Reece made a short address, and the congregation was dismissed in the usual form; when the Inquirer, whose countenance had indicated the most serious and solemn attention through the whole exercise, immediately addressed his people, and spoke at considerable length with great apparent ease and animation. All who could understand his language, appeared to pay very serious and solemn attention.

6. Mr. M'Farland, having tarried with us longer than he at first expected, took an affectionate leave of the children and mission family, and left us early this morning to pursue his journey to the north, by way of Knoxville. We have been edified, both by his preaching and conversation. May the divine blessing attend him and his labors through life, and at last may we meet in our Father's kingdom above.

The Inquirer expressed a great desire to receive further instruction, and intends to stay with us, and with Christians in this neighborhood, till after the next Sabbath.

Sabbath, 12. More attended meeting to day, who cannot understand English, than perhaps on any former occasion, excepting the funeral of Dr. Worcester.

Experience of the Inquirer.

After the public exercises, the members of the church remained for conversation with the Inquirer, and to decide on the expediency of admitting him as a candidate for baptism. Most of the members had become well satisfied with him from former conversation, particularly during the week past. In relating his experience at this time he observed, that what was told him here some time since, (supposed to be about 18 months,) sunk down into his heart; he carried it always with him, and it had appeared to be growing ever since; that he had from that time found himself to be a great sinner, and been determined to seek further instruction concerning the things, which had been told him; that he had found he could do nothing to make himself any better, but Jesus would take away his sins, and give him a heart to do right; that he believed all he had heard from the good book about the Savior, and felt that the Savior was able to keep him in the right way, and bring him to heaven at last; that it was his desire to obey all the commandments of Christ, and to

live with the people of God; that he felt a great love for Christians, was happy in their company and conversation, and that it gave him great pleasure to hear such things as were told him by us. Brother Reece observed, that, judging from conversations during the week past, he believed the Inquirer had got before him in religion, for he found him able to answer in every thing correctly, as far as himself knew. The Inquirer was, by unanimous vote, admitted as a candidate for baptism, as was also brother M'Pherson's wife, who is the mother of brother Reece.

The wife and mother of the Inquirer, who have been with him during the present visit, appear to possess none of his feelings; yet they pay decent attention to instruction when spoken to, and manifest no disposition to ridicule or oppose.

14. The Inquirer expressed an earnest desire to remain longer with the Christians here, but said he had much work to do at home, and must return. After receiving some further instruction, and leading in prayer in his own language, he took a most affectionate leave of us, and departed.

Visit from other Inquirers.

15. A grey headed man and his wife, who had one son in the school, arrived last evening, from a distance of about 60 miles. They had never been here before, and we thought they might have come for the sole purpose of seeing their son. As neither of them understand English, we instructed brother John to tell them we would have a talk with them this morning, if they desired it. They said, that was what they came for; they had not come to see their son, but to get religious instruction. Some of their relatives, they said, had become pious, and were always talking to them about these things. They believed they were very good things, and wanted to learn more about them. The man is an uncle of the Inquirer, who left us yesterday, and the woman has a sister belonging to the church at Spring-place. They appear to have received considerable instruction from their pious relatives, and to be somewhat alarmed about their situation. As is common for persons in an unrenewed state, they appear inclined to place some dependence on their own works, and to think they have not been so bad as some others; but from the

great change, which is apparent in their relatives who have professed religion, they appear convinced of the absolute necessity of a change in themselves beyond what is in their own power to effect. They listened with solemn attention to what was said to them, and the moistened eye manifested they were not without some feeling on the subject. They expressed a determination to make religion the great object of their inquiry and care.

We feel it an unspeakable blessing to have a pious interpreter to assist in teaching this people, and especially to have one, who is able of himself to teach them many things; and we consider it no small token of good designed for this people, that God is graciously and wonderfully raising up teachers from among themselves, not only here, but in many other parts of the nation.

17. Brother John Brown and his wife came up from Creek-path. Having been for some time in a feeble state of health, and continually declining, he has come, by advice of his friends, to spend a little time in this neighborhood, that he may be under the immediate care of brother Butler. Both he and his wife appear to be lively, growing Christians. The professors of religion at Creek path are walking in the love and fellowship of the Spirit.

20. The man and woman mentioned on the 15th, left us this morning to return home. The five days past they have spent either with us, or in visiting Christians of the neighborhood. Religion seems to be almost the sole object of their attention. Seriousness and solemnity are visible in all their deportment; and, before they departed, they expressed great satisfaction in the things which they had heard, and declared their determination to walk in the light which now shone upon them, and to seek for further instruction by all the means in their power.

[The journal, so far as received, closes with the month of August. The missionaries had received a letter from their brethren on the Arkansaw, which informed them of the death of the little Osage captive, Lydia Carter.]

MISSION AMONG THE CHOCTAWS,

EXTRACTS FROM THE JOURNAL KEPT AT ELLIOT.

(Continued from p. 310.)

June 17, 1821. Sabbath. We attended our usual exercises. About

noon Mr. Wisner, who expects to be an assistant missionary, arrived from the Walnut Hills, and was most gladly welcomed to our cares and joys. He is quite feeble with the fever and ague. Having company, who would travel on the Sabbath, and being himself sick, he thought it was not his duty to remain alone in the wilderness, and then find his way to us as he could. He therefore travelled several miles on the Sabbath.

18. Mr. Wisner brought us intelligence, that our keel boat left the Hills a week before he reached this place, and that all our goods were put on board, except 36 barrels of flour and three of wheat from Ohio, and that three boxes arrived at the Hills from Natchez, just after the keel-boat commenced the voyage. Two of these boxes contain our medicine, which we were obliged to send for to Natchez. We must now send a man with a pack horse, and have this medicine repacked and brought 150 miles through the wilderness.

26. Brother Jewell left us to visit the six towns, and make inquiries relative to the establishment of a local school there.

28. This morning, one of the boatmen arrived here from the boat, with the news that the captain and three of the hands were sick. The boat is delayed about 90 miles by water below our landing. It is necessary to send one of our number, six hands, and three horses, to aid in getting up the boat. Brother Dyer, with the men, left us as soon as they could be prepared.

30. Brother Dyer returned from the keel boat, leaving the sick men a few miles behind him. They are much better than they were.

July 1. An Indian man was with us to day in our little sanctuary. In the evening he appeared desirous of instruction. He was asked if he knew any thing about God. He replied, that he learnt some things respecting God from the missionaries, but before they came he knew nothing about God. He knew nothing about a future state, and wished we would tell him about it, which we attempted to do.

2. Monthly concert, a joyful day to the missionary in the bosom of this great wilderness. We were much refreshed by intelligence in the Herald for May.

7. Five men returned from the keel boat. They were unable to get it up

to our landing, on account of trees, which lie across the channel, the water being very low,

12. Brother Pride arrived here from Mayhew. He brought us very afflicting intelligence. We had fondly hoped and often prayed, that our father and friend, Dr. Worcester, might pursue his way to his native land, and to the bosom of his family. But we now learn, that he has taken his departure from this vale of tears; that he is no longer a stranger and weary pilgrim in this great wilderness; but, as we humbly hope, become a fellow-citizen of the saints in light. On this subject we know not what to say. To our hearts, tried as they are, the Lord says, "Be still, and know that I am God." Though we may no more receive the paternal counsel of our departed friend, or feel the influence of his fostering arm, or be the subject of his prayers;—though never again shall we meet him on earth; may we be prepared to meet him at the tribunal of God: and, like righteous Abel, though dead, may he still speak, and continue to speak, by that system of benevolent operation, which he has aided to bring into wide and powerful action, till the work of mercy shall be accomplished.

16. The Yalo Busha having been raised by a rain, which a kind Providence sent us, we have this day got the keel-boat up to its landing.

[It was mentioned in the journal, under date of May 27th, that the boat had arrived with various articles. In both instances it was deeply freighted with the liberalities of distant friends of missions. By the arrival of these articles, some pressing wants of the mission family were relieved, and the business of the station went on, without experiencing so great embarrassments as had been apprehended.

A list of the boxes, &c. received, with their numbers, and the names of places whence they were sent, was entered in the journal. Our limits do not permit the publication of this list at large, with a specification of the contents of each box, and the names of donors. There is the less need of this, as the donations have been acknowledged in the *Herald*, in most instances, and whenever a notice of them has reached the Treasurer. Mr. Byington has also written to most of the donors, acknowledging the safe arrival of their sacred charity. It will be sufficient, in this place, to mention the names of towns, from which articles were received at Elliot, in May and July last. The number of towns, however, is no criterion of the number and value of the articles sent. From some towns only one article was given; from others a very few, while from others still the donations were numerous and valuable. The documents be-

fore us prove the safe arrival of all the boxes, &c. shipped for Elliot, from Boston. Several boxes were received, which contained no indications, either by marks, numbers, or any thing else, of the places from which they were sent; and probably some, described as from particular towns, may have contained articles from other towns also.

With these explanations, we proceed to enumerate the places, from which articles are known to have been received, at the times now referred to; viz. the following towns in *Massachusetts*: Abington, Andover, Attleboro', Beverly, Boston, Boylston, Brookfield, Byfield, Charlestown, Chester, Concord, Conway, Cummington, Fitchburgh, Framingham, Gardner, Granby, Hadley, Hawley, Hingham, Holden, Hopkinton, Holliston, Lee, Medway, Millbury, Newbury, Palmer, Peru, Pittsfield, Plainfield, Rowley, Salem, Shelburne, Shrewsbury, Southbridge, Stockbridge, Sturbridge, Wendell, Westborough, Westfield, Weston, Williamsburgh, Winchendon, Worcester, Worthington.

In *Connecticut*: Bolton, Bridgeport, Columbia, Coventry, Farmington, Gilead, Greenwich, Hartford, Hebron, Huntington, Plymouth, Pomfret, Torrington, Trumbull, Washington, Watertown, Wethersfield.

In *Vermont*: Bakersfield, Brattleborough, Cambridge, Cornwall, Danville, Essex, Montpelier, Shoreham, St. Johnsbury, Tinmouth, Weathersfield, Wilmington.

In *New Hampshire*: Alstead, Boscawen, Concord, Cornish, Croyden, Hanover, Henniker, Keene, Lebanon, Littleton, Loudon, Newport, Pelham.

In *Maine*: Portland.

In *New-York*: Amenia, Bridgewater, Cairo, Cambridge, Catskill, Cazenovia, Chatham, Columbus, Glen's Falls, Hebron, Kingsborough, Mayfield, New-Berlin, New-Concord, Pompey, Schoharie, Sherburne, Smithfield, Windham.

In *Ohio*: Granville, Marietta, Putnam, Ripley, Zanesville.

In *S. Carolina*: Camden, Charleston.

In *Mississippi*: Natchez, Washington.

In *Louisiana*: New Orleans.

A box was received from Durham; of what state is unknown.

In regard to the articles from Ohio, it is to be observed, that as they were packed, and put on board of boats, at Marietta, Mr. Byington had no means of learning all the places whence they were received. By reference to our number for July it will be seen, that donations were sent from several places in Ohio not here mentioned.

The journal contains the following remarks on the subject of this species of Christian liberality.]

To receive, open, and register these boxes, and, to witness all the proofs of love, which they contained, has been and still is deeply affecting to our hearts. The hand of God is to be seen in every article. Well may we exclaim, "The Lord hath done great things for us, whereof we are glad;" and we are laid

under obligations never to be forgotten to be grateful to him, and to those kind benefactors, whom he has raised up in our behalf. Many of these articles have come from our female friends, who have given abundant testimony of their love to the cause of benevolence. In some boxes we have found letters; in others a schedule of the articles and a letter; sometimes only a schedule. In other boxes, neither schedule, letter, nor names of donors, have we been able to find. The cloth and clothing were well packed. Some of the boxes were very strong, which we deem of importance. It would be well to have all the boxes hooped with wood or iron. They should be made of dry materials, and the articles of clothing should be well aired before they are packed, and then packed very close. It is desirable that all the superscriptions be made with a brush and paint or blacking, on the lid of the box. Directions on cards or paper are generally lost before the boxes reach us; and we often, from this circumstance, may be unable to learn by whom the articles are sent.

We are called upon, as by a voice from heaven, to bless our gracious Redeemer, and to implore his blessing upon our kind benefactors. May he reward them a thousand fold. In this distant heathen land, while thus surrounded and loaded with the fruits of Christian benevolence, our souls are filled with joy; and, for a while, we forget our separation from the friends of our early years.

Sabbath, 22. In the morning, at our prayer meeting, we attempted to consecrate our late benefactions to God, and to implore his blessing on our benefactors, and his guidance in the use and disposal of this property, which belongs to Him.

JOURNAL OF THE MISSION KEPT AT
MAYHEW.

(Continued from p. 292.)

June 1, 1821. Raised the frame of a building intended for a dining-room and kitchen. This building is 64 feet long, and 23 wide; with a piazza of 10 feet on each side. It is consecrated to the Lord. Under its roof we hope to see ere long many of the tawny children of the forest comfortably fed, and taught morning and evening to listen to the holy word of God, and to bend the

knee to the great author of their being and mercies.

11. Our two waggons with supplies arrived from Elliot. They also brought several boxes of clothing. This sacred treasure has been presented to the Choctaw mission by societies of pious females, in different parts of our country.

16. The season is unusually wet. Heavy showers of rain fall almost daily. As a consequence, but little has been done in the cornfield and brickyard, for some time past. A part of the field, which is low bottom land, could not be ploughed at all. Some parts of it, which have been ploughed and planted, are so wet, that either the corn has rotted in the ground, or been killed by the water after it had sprouted and sprung up. But though "the field shall yield no meat," yet this is our consolation, "the Lord reigneth;" and we know that every change of weather is under the direction and control of his infinite wisdom. And he is now, in his holy and all-wise Providence, teaching us our entire dependence on him for every temporal blessing.

[Under date of the 21st, mention is made of the intelligence of Dr. Worcester's death having reached Mayhew. After an affectionate lamentation, the journal thus notices the closing labors of that distinguished agent of the missionary cause.]

The last counsels of his wisdom, were employed in making some important regulations, for the Indian Missions, for the prosperity of which he ever manifested the deepest interest. The last public act, in which he was engaged, was on the first Sabbath in May, when he assisted in organizing the church in Mayhew. His exercises, on this occasion, were peculiarly appropriate, solemn and impressive. His holy animation, his pure and elevated devotion, can never be forgotten by those, who witnessed them. He seemed to be at the threshold of Heaven's gate, and to be warmed and animated by the holy fervor of the celestial hosts.

30. Brother Jewell arrived from Elliot.

July 1. Sabbath. "How amiable are thy tabernacles, O Lord of hosts." We were permitted once more to sit down at the table of our Lord. He that instituted the feast and said, "Do this in remembrance of me," was present at his table, and his banner over us was love, Whilst we feasted on living bread, we

remembered, that one, who was with us at the last communion, has since finished his course, and entered into the joy of his Lord.

3. Brother Jewell left Mayhew for the Six Towns. He goes to make arrangements for establishing, if found practicable, a local school in that part of the nation.

6. A day of deep affliction to our dear brother and sister Cushman. Their sick child, after a day of great pain and distress, expired in the evening.

JOURNAL OF MR. HOOPER.

(Continued from p. 313.)

[In giving an account of Maysville, Mr. H. mentions the fact, that a recent revival of religion had materially improved the character of the place.]

Tarried in Cincinnati nearly a week, during which time we became acquainted with many interesting Christians. Much is done here for religious institutions at home and abroad. Two ladies, not long since, resolved to visit all the African families in the city, and ascertain whether they would attend a Sabbath school. Finding them desirous of such an institution, the ladies next proceeded to lay the African cause before their friends, many of whom entered into their views. A large school soon commenced, consisting of young and old. They then established a weekly prayer meeting at the houses of the blacks. Ten of these are now able to lead in prayer in their turn. I visited the school, and heard some, forty years old, read the Bible, who at this place began with the alphabet. Here I saw a mother in Israel, who had been chiefly instrumental in establishing the school, seated by an aged black woman, who was reading in the spelling-book. Few things more interesting than this institution, have fallen under my observation during our journey.

On the morning of our departure, many of our benefactors came on board* and affectionately commended us to the gracious protection of Almighty God. We then sung the "Pilgrim's Farewell," and took our leave.

* Donations to the amount of \$350 were received at Cincinnati. These donations, as well as those mentioned in our last number, were partly in money, and partly in various articles.

[The falls of the Ohio, which are the only serious impediment to navigation between Pittsburgh and New Orleans, are thus described by Mr. Hooper.]

The rapids are somewhat dangerous to descend; especially when the water is low, as the channel is scarcely wide enough for one boat. The water falls 22 feet, in a mile and three quarters. The bottom is one complete ledge, and boats are sometimes dashed in pieces, and the boatmen drowned. This would more frequently happen, had not the courts of Louisville and Jeffersonville (a large village opposite L.) appointed skilful pilots, by whom the boats are conducted over the falls for \$3 each. The danger might be avoided by cutting a canal round the rapids. This has been contemplated, and will probably soon be executed. The Ohio will then be one of the most safe and pleasant rivers in the United States. So many disasters have taken place in passing these rapids, that some of our family felt apprehensive we might sustain harm. The ark, however, passed in safety. It fell to my lot to aid the pilot and a boy in getting our small boat over. Just as we came to the most difficult place, the steering apparatus gave way. However the lad and myself succeeded in keeping it in the channel, till the pilot fixed a temporary helm. This he could not have done, had not a trunnel been providentially left.

We tarried two days at Shipping-Port, a small town at the foot of the falls. Thirteen steam boats were lying here at the time. They sometimes ascend the falls; but generally do not. There are, however, four or five constantly passing to the different places between Pittsburg and Louisville. About 100 boats, propelled by steam, are employed in carrying goods and passengers to and from the various places situated on the Ohio, Mississippi, and their tributary streams. Previous to the existence of these on the western waters, all, or nearly all, the imported goods, were brought from the Atlantic States over the mountains. Now, the mercantile houses are supplied, to a very considerable extent, from New Orleans. But the produce of the country is still carried to market in arks and keel-boats. During the autumn and winter, perhaps not less than 200 or 300 a month, enter the Mississippi loaded with all kinds of produce. The arks will carry on an average, 50 tons, or 500 barrels

of flour. Keel-boats carry about the same. Arks cost \$100 each, and being unmanageable against the current, they are sold for a mere trifle at New Orleans, and the men return in steam-boats, or by land. Keel-boats, or barges, are forced against the current by means of poles, being kept near the shore. In this way hundreds are made to pass the distance of 2100 miles, from New Orleans to Pittsburg. They descend in six weeks, but retrace the distance in not less than five months.

[The writer communicates several other geographical notices, which we have not room to insert, and mentions several instances of liberality to the mission from individuals in different places on each side of the river. The company entered the Mississippi on the 4th of January.]

We had many precious and interesting seasons, while floating down the Mississippi. Some events occurred peculiarly so. One Saturday afternoon, several arks were detained by adverse winds, one of whose pilots came on board. I inquired of him, if his men were accustomed to use profane language. He replied, this was universally the case with boatmen. I then interrogated him as to the probability of his men's reading a tract. He supposed they would not. I however gave him several, among which was the "Swearer's Prayer;" saying to him, I hoped the perusal might be everlastingly beneficial to him and his companions. The next day being the Sabbath, we remained; the other boats proceeded. We however overtook them in 3 or 4 days, and again landed in company. The same pilot observed to our pilot, that his men had agreed and resolved to quit profane swearing, and that he had not heard any thing of the kind among them since; and added, that it was the request of his men to attend meeting in our ark that evening. This request was joyfully complied with; and the crews of 7 or 8 arks came and conducted with the greatest propriety. The next evening was spent in the same way. Mr. Byington preached to them in a very solemn manner. We could not but hope some good might be done. But, as we were soon separated, what the result was, I know not. At the day of judgment, O may we recognize these among God's chosen.

Not long after this, we landed in another group of boats. The brethren divided, and visited all the boats, in order to have religious conversation with

the crews, and invite them to come and attend an evening lecture with us. They, also, came on this, and a succeeding evening.

Out of this grew another very interesting event. A man, who lived at Illechen, a small village on the west bank of the Mississippi, coming on board one of these boats, was informed of our object. He immediately came to us, and with tears gushing from his eyes, intreated us to land at the village, and have a meeting at his house. He said, some, who have grown to mature age, never heard a sermon. We thought such a Macedonian call as this, must be attended to. After landing, we dispersed ourselves among the inhabitants, and conversed with the people individually, recommending to them the religion of Him, who came to seek and to save that which was lost. In the evening Mr. B. preached, and the other brethren exhorted. The people promised us, they would meet every Sabbath and read the Scriptures. They all appeared solemn, and seemed much interested; particularly a young man about my age who is blind. He was much affected; and the next morning, while it was yet dark, he, with several others, came to the ark to hear more of these things, and unite with us in prayer before our departure. No one in whose heart are found any feelings of compassion, could have witnessed these scenes, and not have his bowels yearn towards these people.—We often visited families scattered on the west bank of the Mississippi, in order to converse with them. On the eastern bank are no inhabitants for several hundred miles.

Arrived at the long wished for Yazoo, on the 27th of January. The sun was about half an hour high, and shone as pleasant as in May. The robin and other songsters of the forest filled the air with the melody of their notes. I trust our hearts felt disposed to sing a song of thanksgiving to Him, who had graciously protected us amid seen and unseen dangers.

EXTRACTS OF LETTERS FROM MR. KINGSBURY.

[The letter, from which the following extracts are taken, was written at Mayhew, July 16th.]

"My last letter to you was dated at Natchez, about the 27th of June. Since that time, we have received the deeply affecting intelligence of the

death of our dear friend and father, Dr. Worcester. He was indeed a *father* to all in the missionary field, whom his office called him to counsel and direct.

"How mysterious are the dispensations of Providence in removing, *at this critical moment*, so distinguished an instrument—one who had been so successfully and laboriously employed in getting into operation the grand system of missionary enterprise, and whose piety, and energy, and skill, seemed so necessary to carry forward this system to a successful termination. How very unlike any thing that we should have supposed best. But we know it is best. Happy man! He has finished his course. He has entered into his rest. He has received his crown. His death is a loss to the world; but especially to the church, and to the cause of missions.

When Mr. Kingsbury was at Natchez, the season of the year was unfavorable for making pecuniary collections in aid of the schools and missions. He was able, however, to accomplish some valuable purposes by his visit, and to make preparations for the success of a future agent. Many persons, in that part of the country, are kindly disposed toward the benevolent operations of the Board.

Mr. and Mrs. Cushman had been called to mourning, by the death of their eldest son; and, in a short time afterwards, by the death of their youngest son also. These two promising children died of the bilious fever, which is the common disease of that country, in the summer months.

The season had been so remarkably wet, that not more than one fourth of the expected crop of corn would be gathered; and many of the labors of the mission had been seriously impeded. It was very different at Elliot, where the crops looked finely.

Under the date of July 23d, Mr. Kingsbury writes, that he had just received a very satisfactory letter from the Secretary of War. The government allows an additional sum of a thousand dollars towards the expenses of the buildings at Elliot. The plan of the buildings at Mayhew is also approved, and a stipulated sum is allowed towards erecting them.

Col. M'Kenney had forwarded, by direction of the Secretary of War, a copy of "No Fiction," to be presented to the children of each school, as a token of the good will, which the government cherishes for their welfare. Col. M'Kenney requested, that a suitable time might be selected for reading the work by

portions to the children, and that the effect might be observed and reported to him.

The following incident will show in what light the school at Elliot is viewed by the natives. A half-breed Choctaw, whose name is M'Curtin, had five children at school, and sent a sixth. The school was then full, and the sixth could not be received. The missionaries had repeatedly been obliged to decline receiving children. On the return of his child, the father fell into a passion, sent for his other five children, and took them from the school. Not long afterwards, the father being absent, an uncle of the children, called Capt. Cole, hearing that Mr. Kingsbury was at Elliot, repaired thither with a petition that the children might be received again. It is a custom of the Choctaws, that an uncle is a sort of guardian to children, even during the life of the father.

The following is a copy of Capt. Cole's petition:

"A-be-ate-up-in-bogue, June 6, 1821.

Friend and brother,

I reflect that my nephews and neices have been taken from your care, and the loss of education gives me a great dissatisfaction of mind. I wish to return the boys to your care again. Your sanction to my request will give me much pleasure. The girls, I leave that to your own breast, whether you wish to call them to your care once more.

When they were taken from you, it gave me dissatisfaction of mind—but I give way to the father as I thought it my duty.

Should you be willing to take them, you will please to answer me by the first opportunity, and you will much oblige

Your Friend and Brother,
ROBERT COLE."

WE the undersigned humbly request that Mr. Kingsbury should sanction Capt. Cole's request, and receive his nephews in the school again, as we feel sorry for his nephews—the loss of their education, which appears much to affect him.

Capt. Levi Perry, his X mark,

Tus-cam-i-ub-by, X

Tag-le-on-tub-by, X

A-no-a-ga, X

Hi-a-ca-gey, X

Na-ho-le-ub-by, X

Che-co-an-chub-by, X

Neth-la-hom-a-chub-by X

What can more clearly show the value, which the natives set on education, than the fact, that nine chiefs of a large district should unite in a humble request, that children, who had been rashly taken away, might be re-

stored again to the school? The missionaries agreed to receive the children again; but they had not returned at the last intelligence. Capt. Cole is the chief speaker of the district, in which he resides, and may succeed *Puck-sha-nub-bee*, in the government of that district.

In a subsequent letter, dated at Elliot, Mr. Kingsbury gives an account of the distressing sickness, which the mission family had endured. He had been sent for, in consequence of the dangerous illness of Mrs. A. V. Williams. On his arrival, Aug. 20th, he found her somewhat better. She had been brought low by arduous service, in the various labors of the station, till at last she was seized with a violent fever. While she was recovering, several other members of the family were seized with a fever; and, for several days, they had watchers constantly in four rooms. Among the sick were Mr. L. S. Williams, his wife and one child, Mr. Smith, his wife and two children, (and subsequently his three other children,) Mrs. Wood, Mr. Dyer, Mr. Bardwell's youngest child, and subsequently Mr. Bardwell himself, Miss Thacher, and two hired men.

Speaking of this sickness at Elliot, Mr. Kingsbury says:

"Surely the hand of the Lord has been heavily upon us. But under all our afflictions, the Lord has sustained us, and been better to us than our fears, and infinitely better than our deserts. No one has been removed by death. Several are nearly recovered, and there is a prospect that all will be restored to health. Though we have had the aid of no physician, yet the means employed have generally been attended with the happiest effects.

"It will not be supposed, that during this season of uncommon affliction, much labor has been performed. Yet nothing has been lost for want of attention.

"It was our design to have enjoyed a communion season the first Sabbath in September. But several of the family were not as well as usual, and it was found impracticable. Two black women, and Mrs. Perry, wife of the head man in this part of the nation, were examined, and voted to be considered as candidates for admission to the church at the next communion. We hope these instances will be the first droppings of a more plentiful shower.

They are comforting to our souls, in this season of darkness and rebuke."

"Dr. Worcester was with us in much weakness of body—was unable to visit Elliot—and could only attend in part to the situation of the mission. Yet, it is much to be regretted, so far as Indian missions are concerned, that he did not live to communicate to the Committee and to the Board, the result of his observations. But, for wise reasons, this was not permitted; and it becomes us to bow with entire submission."

Mr. Kingsbury returned to Mayhew, on the 6th of September. The weather had become very fine, and he was desirous of pushing the various labors of the station as fast as possible. The mission continued to be much embarrassed for want of funds; though it was in some measure relieved by authority to draw on the Treasury at regular intervals, and to a limited amount.

With respect to donations in clothing, &c. Mr. Kingsbury remarks:

"I cannot forbear noticing the very great advantage we have derived from the boxes of clothing and the supplies from Ohio. Without them we could not have proceeded. Since the arrival of our boat, our debt has increased but slowly. This business, however, will soon require very serious consideration. How far will it do for us to become merchants? I have some fears that donations in clothing may be pushed to an extreme. To have more than we need, or can conveniently dispose of, will subject us to much labor, and not a little embarrassment. With so much of the world to attend to, it is almost impossible to avoid the appearance of the world."

These remarks are founded in good sense, and deserve to be very deliberately weighed. On this subject we shall make some observations, in the course of the following pages.

Several letters have been received from Mr. Byington, containing much interesting intelligence; particularly one written to Dr. Worcester, before the news of his decease had reached Elliot. This letter contains a full account of the school, the farming business, and the domestic arrangements. Such details are introduced from it into the annual report of the Prudential Committee, as it will be convenient to publish.

Mr. Byington is very much engaged that the number of assistant missionaries should be

increased at Elliot. He is equally anxious, as every friend of the cause must be, that all persons employed in this work should be suited to their employment, and pleased with it. On this subject he says. "It is peculiarly desirable, that all, who come out to labor on mission ground, should be ready for every good work, and to make every sacrifice of taste, habits, or feelings, which the cause of the Lord Jesus may require. The trials of a missionary occur daily, and need to be met with the spirit of our Lord, when he washed the feet of his disciples."

With respect to the care of the mission, Mr. Byington says: "Mr. Kingsbury has an immense burden of care and labor. I pray God to sustain and bless him. I had no conception of the endless succession of labor and care, till I came here, and had joined my brethren, and wrought with them for some time."

STORY WITH RESPECT TO DONATIONS IN CLOTHING, &c.

A STORY has recently gone the rounds of the newspapers, which tends to damp the zeal of friends of missions, in regard to one important branch of their charities, and to prejudice others, who have as yet taken no part in these charities, against all attempts to improve the condition of Indians on our continent. The article referred to is in the following words:

*"From the Charleston Courier, Aug. 16.
Communication.*

Mr. Editor—A traveller from the westward asserts "that a suit of clothes can be bought among the Indians for one dollar. That the clothes sent on by the societies for clothing the Indians have been sold for whiskey to the store-keepers in the nation." From the known habits of our red brethren, I cannot doubt the statement. Too often has charity been bestowed without reflection, and the inquiry necessary to know whether it has been properly applied. With what zeal have I seen some ladies, almost to the neglect of their domestic concerns, employed making up clothes for the 'poor heathen Indians.' "

On this story a few remarks will be made; and then a statement will be given of the uses, to which donations in clothing are applied, and of the good purposes which they answer.

As to the story itself, it rests upon the authority of a "traveller from the westward," of whose name, character, disposition, habits,

and means of information, the public are entirely ignorant. This unknown traveller does not assert that he *saw* clothes sold in the manner above stated. With the best disposition, he may have been imposed upon himself; with a disposition of a different kind, he may have been willing to impose on others; or, from mere love of talking, he may have repeated any floating rumor, which reached his ears.

Without stopping to dissect this story, and to point out what is asserted, and what implied, the evident design of the paragraph is to make the following impression; viz. That clothes are sent by charitable societies into the Indian country in so abundant quantities, and are distributed in so lavish and injudicious a manner, that store-keepers purchase them of the natives, for whiskey, and are able to sell them again for the low price of a dollar a suit. We are not told whether the suits of clothes kept for sale in this manner were made of woolen, for full-grown men, and were in fact worth ten dollars each suit; or whether they were designed for little children, and made of factory gingham, the cost of the whole materials being less than fifty cents. Let it be observed here, however, that the design undoubtedly was, to represent the clothes as sold for a price much below their real value; and the story would not be supported, even if a single suit could be proved to have been sold in this manner. When a person asserts that wheat can be bought in Illinois for twenty-five cents a bushel, his meaning is, that it can be bought in large quantities for that price, and not that a single bushel, owing to peculiar circumstances, was thus sold.

The correspondent, who communicates the traveller's story to the editor of the newspaper, "cannot doubt the statement." His ground of confidence does not appear to be the veracity of the traveller, but the "known habits of our red brethren." By *known habits*, we presume the writer intends the fondness of the natives for whiskey. But how their fondness for whiskey could be an independent proof, that they got possession of great quantities of clothing, which they would sell for whiskey, does not appear very manifest. As to the probability of their getting possession of clothing, so as to sell articles to the traders, the public will have some means of judging, in the course of these remarks. The traders among the Indians sell all the common articles of clothing, to the amount of many thousand dollars annually, at an advance of 50 or 100 per cent, on the cost of the articles in the Atlantic

states. Is it probable that these very traders would sell ready made clothes, however obtained, at a price far below their real value?

Such is the story in regard to its want of authority, and its improbability.

We will now advert to the history, design, and utility of articles of clothing, sent to the different missionary stations among the Indians.

In the spring of 1818, the Rev. Mr. Patterson, and a brother missionary now gone to his rest, visited Brainerd, on their way to the Missouri Territory. They felt much interested in the Indian children of the mission school, and saw that the comfort of these children might be much promoted by such articles of clothing as would be cheerfully furnished, were the case known to the Christian public. Mr. Patterson wrote, therefore, to his friends in Philadelphia on the subject, and assured the missionaries, that he had no doubt their wants of this kind would be supplied. He was not disappointed. A number of ladies formed themselves into an association, denominated the Brainerd Society, and soon forwarded, through the benevolent agency of Robert Kalston, Esq. a trunk, containing ready made clothes for children, and many other articles necessary in the domestic economy of a large family. Other females imitated this example. The donations were acknowledged by the Rev. Mr. Hoyt in a suitable manner, and the acknowledgment was extensively published. This plan was also approved by the directors of all the missions among the Indians. The number and value of the donations have been continually increasing, till the missions are adequately supplied, and there is reason to believe that more donations of this sort will be given, than can be judiciously disposed of, unless the charities of many excellent friends of Indian improvement are diverted into other channels. The uses to which articles of clothing, &c. are applied, are the following:

1. They are given to Indian children, who belong to the mission schools. It is but recently that the natives have begun to imitate the dress and manners of the whites. Cloth is dear among them; and living remote from a market, they possess but few articles, which they can exchange for it. Hence, a large proportion of the parents, are entirely unable to furnish their children with decent clothing. Some, however, provide very well, in this respect.

It is desirable that all, who attend school, should be decently clad. For this purpose

many benevolent persons are willing to contribute, and do actually contribute, greatly to the comfort of these destitute children of the forest. Articles thus given answer the double purpose of relieving necessity, and rewarding proficiency and good conduct.

2. Articles of clothing sent as donations, are used by the various members of the mission families. It will be remembered, that the missionaries receive no regular stipend for their services. Coarse food and plain clothing are all they expect or desire; though they have left an old country to take up their residence in the wilderness, and many of them were in circumstances of comparative wealth before they devoted themselves to this self-denying labor. No person would be so hard-hearted, as to refuse them food and raiment. But their clothing must be purchased with money, unless it be furnished in the manner now described. In this manner it is furnished much cheaper, than in any other; and the sacrifice is less felt by donors than any other sacrifice of equal value.

The missionaries forward an account of articles taken for their personal use, at stated intervals; and no man of judgment would pronounce their expenses of this sort to be either wasteful or extravagant. On the contrary, they evince a very commendable economy, and a high sense of responsibility, in disposing of these donations.

So far as the feelings of donors themselves are concerned, we presume it is exceedingly gratifying, that the labors of their wheels, and looms, and work-shops, are applied directly to the necessary uses, and personal wants of the missionaries. In several instances, donors have sent particular articles to individuals by name. Mr. Hoyt has received repeated tokens of affection in this way; and lately a worthy clergyman of Massachusetts, and a veteran soldier in Ohio, have each sent to Mr. Kingsbury cloth for a good coat.

3. Articles of clothing are sold to the Indians and others. As it is important that this subject be well understood, we must request the attention of our readers to an explanation of it.

The missionaries are obliged to purchase considerable quantities of corn and meat, for consumption in their large families. The Indians sometimes have these articles to sell, and wish to obtain clothes for them. In such cases, as we have repeatedly stated, clothes are better for the missionaries than money. They are better, because the purchaser is not

likely to sell them; whereas, if he received money for his corn or meat, he would be much more likely to spend it for whiskey.

They are better than money, because both the purchase of them, and the use of them, promote the civilization of the natives. These articles are sold to hired men also, and to whites occasionally at the mission stations. It is obvious that such a disposition of them is very useful to all parties concerned. They are given, to a great extent, by those, who could not so conveniently give money; they are sold at a fair and moderate price, and are beneficial to the buyers; and they answer every purpose of money to the mission, so far as actually disposed of in this manner.

There is a limit, however, to this kind of barter. It is not the desire of the missionaries, or their employers, to receive more donations of this sort than will be sufficient to answer the purposes above described; viz. clothe the needy children of the mission schools, and furnish them with school books, implements, &c.; supply the mission families with clothing for their own consumption; procure from the Indians and others the products of the country, for daily use; and obtain the services of hired men. All these purposes have been answered, in a considerable degree. It is not to be supposed, however, that hired men will receive all, or even the greater part of their wages, in any thing but money.

After these statements the public will judge how probable it is, that the Indians should be so well supplied with clothing, in the manner above described, as to squander away the articles for whiskey. We have no reason to think that articles are ever given to adult Indians; or that parents ever rob their children of clothes given them at school. If a few cases should occur in which Indians should make a bad use of articles, which they had bought of the missionaries at a fair price, how does this prove any thing against selling them these articles? Would they make a better use of money? If they have corn to sell must they not sell it, or withhold it as they please? And if they sell it for good cloth, is not the presumption very fair, generally speaking, that they will make a good use of what they have bought. Before it is admitted, however, that any of the clothing, sent as donations, has been sold for whiskey, we must have better evidence of the fact, than that of an unknown "traveller from the westward," who, to say the least, might have been imposed upon by a rumor, totally destitute of foundation.

DOMESTIC INTELLIGENCE.

MEETING OF THE BOARD OF FOREIGN MISSIONS.

The twelfth annual meeting of the American Board of Commissioners for Foreign Missions, was held in Springfield, Mass. at Masons' Hall, Sept 19th, and 20th, 1821.

Present,

The Hon. JOHN TREADWELL, L. L. D.
Rev. JOSEPH LYMAN, D. D.
Hon. JOHN HOOKER,
Hon. JOHN C. SMITH,
Rev. JEDIDIAH MORSE, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Hon. WILLIAM REED,
Rev. LEONARD WOODS, D. D.
Rev. JEREMIAH DAY, D. D. L. L. D.
Rev. HENRY DAVIS, D. D.
JEREMIAH EVARTS, Esq.
Rev. WILLIAM ALLEN, D. D.

The session was opened with prayer by the Vice President; and, on the second day, by the Rev. Dr. Woods.

A letter was communicated from the Rev. Dr. Miller, of Princeton, N. J. expressing his regret, that he was unable to attend the meeting; and, also letters from the Rev. Josiah Pratt, of London, the Rev. Dr. Carey, of Serampore, and the Rev. T. Thomason, of Calcutta, expressing an acceptance of their appointment as Corresponding Members.

The Recording Secretary being absent, Mr. Hooker, was chosen Recording Secretary, *pro tem*.

The report of the Treasurer, for the last year, was exhibited.

At 2 o'clock P. M. the Board attended public worship, when a sermon was delivered to a numerous and highly respectable audience, by the Rev. Dr. Morse, from Ps. ii, 8. *Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* The first prayer was offered by President Allen, and the concluding prayer by the Rev. Dr. Woods.

The Rev. Dr. Lyman, Mr. Reed, and President Allen, were appointed a committee to present the thanks of the Board to the Rev. Dr. Morse, for his sermon delivered this day, and to request a copy for the press.

President Day, Gov. Smith, and Mr. Evarts were appointed a committee to consider what measures ought to be taken to testify the respect of the

Board for the memory of the Rev. Dr. Worcester, late Corresponding Secretary.

The Rev. Dr. Woods, the Rev. Dr. Lyman, President Davis, President Day, and Mr. Hooker, were appointed a committee upon the subject of the vacancy in the office of Corresponding Secretary.

The reading of the Annual Report of the Prudential Committee occupied the greater part of the first day.

On the second day, the committee on the subject of Corresponding Secretary reported: Whereupon,

Resolved,

That it is not expedient, at present, to elect any man as Corresponding Secretary of this Board, with a view to his being employed permanently in that office; and that it be recommended that the Treasurer be chosen Corresponding Secretary for the present year, and that he be authorized, under the direction of the Prudential Committee, and at the expense of the Board, to engage such assistance in the offices of Secretary and Treasurer, as shall be found necessary.

The Annual Report being completed,

Resolved,

That the report of the Prudential Committee be accepted and approved.

Whereas the Missionary Herald is published at the expense of the Board, and the profits are to be disposed of in such a manner as will most promote the interests of the Board, and of the Missionary cause: And whereas it seems proper, that a suitable compensation should be made from these profits for the labor bestowed upon the work by that officer of the Board, under whose superintendence it is prepared and published: Therefore,

Resolved,

That Samuel H. Walley, Esq. Henry Gray, Esq. the Rev. Sereno E. Dwight, William Ropes, Esq. and Thomas Vose, Esq. be a committee to determine what sum shall be allowed from said profits as a just and reasonable compensation for the labor above mentioned; taking into view any allowances made to the same officer of the Board for his other services, so that he shall receive, in all, no more than a fair compensation for his whole time devoted to the various concerns of the Board.

Resolved,

That whatever profits of the Herald shall remain, after the allowance de-

scribed in the preceding resolution shall have been paid, be vested under the direction of the Prudential Committee, as part of the permanent fund for the support of the Corresponding Secretary.

The Rev. JOSHUA BATES, D. D. President of Middlebury College, Vermont, SAMUEL HUBBARD, Esq. of Boston, and the Rev. WARREN FAY, of Charlestown, Mass. were unanimously, by ballot, elected members of the Board.

The Rev. Dr. Morse having given up his charge at Charlestown, Mass. and removed to New Haven, Conn. requested not to be considered as a candidate for re-election as a member of the Prudential Committee.

The Board then proceeded to the choice of the following officers by ballot:—

The Hon. JOHN TREADWELL, LL. D. *Pres.*

The Rev. JOSEPH LYMAN, D. D. *V. Pres.*

The Hon. WILLIAM REED,

The Rev. LEONARD WOODS, D. D.

JEREMIAH EVARTS, Esq.

SAMUEL HUBBARD, Esq. and

The Rev. WARREN FAY,

JEREMIAH EVARTS, Esq. *Cor. Sec.*

The Rev. CALVIN CHAPIN, D. D. *Rec. Sec.*

JEREMIAH EVARTS, Esq. *Treasurer,* and

ASHUR ADAMS, Esq. *Auditor.*

Resolved,

That any clergyman, on paying Fifty Dollars, and any layman, on paying One Hundred Dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to members elected by ballot.

The Rev. Dr. Proudfit being, by previous appointment, the preacher at the next annual meeting, the Rev. Dr. Moore, was chosen to preach in case of his failure.

The vouchers of the Treasurer's report were presented as complete, with the certificate of the Auditor, and the report was accepted.

The committee appointed to consider what measures ought to be taken to testify the respect of the Board for the memory of the Rev. Dr. Worcester, their late Corresponding Secretary, made report: Whereupon,

Resolved,

That the members of this Board deeply feel the afflicting bereavement, which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester,

who, from the origin of the Board, took an active and very useful part in its deliberations, and, during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal, and fidelity, with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation, which the Gospel affords, and by which the soul of their departed friend was sustained in his last hours.

Resolved,

That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services.

Resolved,

That the Recording Secretary be requested to transmit a copy of the foregoing resolutions to the widow of the deceased.

Resolved,

That the next annual meeting of this Board be holden in New Haven, Connecticut, on Thursday next after the 2d Wednesday of Sept. 1822, at 9 o'clock, A. M. and that the Rev. Dr. Morse, the Rev. Dr. Chapin, and the Rev. Mr. Merwin, be a committee of arrangements for that meeting.

Resolved,

That the Prudential Committee be authorized to appoint a preacher at the next annual meeting, in case of the failure of the persons now appointed.

Resolved,

That the thanks of the Board be presented to those friends of the missionary cause, who have, in the most Christian manner, at their monthly concerts, united their alms with their prayers.

Resolved,

That the thanks of the Board be presented to all societies, churches, and individuals, who have contributed to the funds of this institution, for their donations to carry into effect the grand designs of Christian benevolence.

Resolved,

That the Board gratefully acknowl-

edge the liberal and seasonable patronage continued during the year past, by which the pressure on the funds has been greatly relieved, and an assurance given, that the interests of the American churches in efforts to evangelize the heathen world, is still increasing.

Resolutions of thanks were also voted,

To the Rev. Mr. Osgood and his people, for the use of their church, on occasion of the public religious exercises, at the present annual meeting:—

To Col. Warriner, and the choir of singers under his direction, for their very interesting performances, as a part of the religious exercises of the occasion:—

To the Hampden Lodge, for the use of Masons' Hall, at the present session: and

To the families and individuals, in Springfield, whose hospitality was experienced by the members of the Board.

Resolved,

That it shall be the duty of the Prudential Committee to compile and publish a Report of the Board, including the Report of the Committee for the last year; the Report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be deemed useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer by the Rev. President Day.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

AMID numerous indications of the divine favor toward the cause, in which the members of this Board are embarked, one event has transpired, which comes home to each of our hearts with all the poignancy of a personal affliction, while it rests upon us, and upon the friends of missions generally, with all the weight of a public calamity. Our beloved and revered Corresponding Secretary has finished his earthly course;—a course of pre-eminent usefulness, dignity, and Christian virtue, terminating at the seat of a highly favored mission, and in a manner most consoling to survivors, and honorable to the work, which had so long employed his best affections, and received the benefit of his efficient services.

It seems not less the dictate of justice and propriety than of feeling, to advert,

on this occasion, to the many excellent qualities, by which our departed friend and associate was distinguished. The strictly religious integrity of his character, his disinterestedness in promoting the welfare of the church, his great prudence and sagacity in the management of important concerns, his habitual piety in acknowledging God as the only Foundation of hope, and the only Author of success, in attempts to meliorate the condition of man,—his enlarged benevolence, the genuine effect of Christian principle operating on a powerful understanding,—his strong and inviolable attachment to the missionary cause,—and his assiduous and laborious attention to the duties of his office, will not be forgotten by any, who were intimately acquainted with him; and, least of all, by those, who were so happy as to be associated with him, in exertions for the promotion of the Redeemer's kingdom. Of his superior intelligence, and his great practical wisdom, the world has abundant proofs in various writings, composed by him as a functionary of this Board, and published by its authority. His impressive exhibition of motives to activity in the divine work of sending the Gospel to the heathen; his animating appeals to the liberality, and to the kind and generous feelings of the Christian public; his convincing representations of the ability of the American churches, to take a vigorous and active part in the noblest of all charities; his earnest exhortations to the performance of acknowledged duties; and his easy and gentle, but complete, refutation of common objections, place him among the ablest and most successful advocates of missions. No man of discernment, who admits the Gospel to be a remedial system, intended for the salvation of mankind, can read the reports and addresses, which proceeded from his pen, without a full conviction, that the claims of the heathen world upon Christendom are irresistible.

Your Committee cannot refrain from expressing their deep sense of the great and peculiar loss, which they have experienced by this painful bereavement. They had long enjoyed the most unrestrained intimacy with the deceased. In numerous consultations, of a very solemn and sacred character, they had witnessed his uncommon industry, his superior judgment, and his fidelity in the service of his Divine Master. Uniformly kind, obliging, and respectful to

his brethren of the Committee, he secured their cordial attachment; and, in the lapse of years, the affectionate interchange of thoughts and feelings ripened into the tenderest personal friendship. An intercourse thus formed, and thus cemented, could not be suddenly broken off, without tearing asunder some of the strongest ligaments, which bind the hearts of men together. The Committee doubt not they shall receive the condolence of their brethren on this severe affliction. Indeed many assurances of heartfelt sympathy have already been communicated, from respected friends of missions in different and remote parts of our country, who were not acquainted with the man, whose memory they revere, except by his public character and his benevolent labors. The Committee, in their turn, and in unison with the feelings of the Christian public generally, condole with the afflicted family, from which its earthly support, and counsellor, and guide, has been suddenly removed.

But the family, and all other survivors, have great and heavenly consolations, while they contemplate the bright example and the favored exit of our departed friend and brother. He is not dead; but translated to a new and glorious life. As his earthly tabernacle was about to be dissolved, his love for the cause of Christ became more intense, his piety more elevated, his trust in God unshaken. He neither *lived to himself* nor *died to himself*. His life was a series of beneficent actions, begun from principle, pursued with ardor, and completed with holy triumph. His removal was in strict accordance with his progressive advancement in holiness,—a seemly continuation of the same uniform history;—the links, which connect the heavenly state with this vale of tears, shining with peculiar lustre. Though our dull organs of sense will never again hear his voice, or see his revered form, yet he speaks to us from heaven, in language which cannot be misunderstood. He urges us to self-denial, to activity, to diligence, to resolution, to perseverance, in our exertions to make known the name of our Savior among the heathen nations. He admonishes us, that few will be the years, in which we can enjoy the honor and the privilege of serving our Lord, by our humble agency in causing his Gospel to be proclaimed; that the necessities of a world groaning under the dominion of sin are imperi-

ous, and must not be deferred; and that the command of our ascended Redeemer cannot be treated with indifference, especially in this day of increased means, of powerful encouragements, of divine attestations to the efficacy of the Gospel among the most depraved and barbarous of our race. He assures us, that if, distrusting ourselves, and relying upon the all-sufficiency of God, we faithfully discharge our known duty, we cannot fail of an eventual triumph, and an eternal reward.

Let us then, brethren, listen to this monitory voice. Let us gird ourselves for unwearied labor. Let us follow the banners of the great Captain of salvation; and, however feeble in ourselves, let us expect ultimately to prevail through divine power, and to share, with all the marshalled hosts of the Lord, in that great victory over sin and Satan, which shall be celebrated in the regions of light, by songs of everlasting joy and praise.

(To be continued.)

CORBAN SOCIETY.

THE 10th Annual Report of this very useful Society states, that the Directors have been able to assist during the past year, 27 young men preparing for the ministry, with articles of clothing to the amount of \$274 91. The receipts in cash, were \$158, besides \$26 31 interest of permanent fund, and articles of clothing to the amount of \$144, from ladies in Ashby, Marblehead, and Boston, Mass. Vergennes, Vt. and Charleston, S. C.

We regret that want of room prevents a more extended notice of the Report of this Society.

For the *Missionary Herald*.

THE MISSIONARY EFFORTS OF THE PRESENT DAY, CONSIDERED IN RELATION TO THE MORAL DISCIPLINE OF THE CHRISTIAN CHURCH.

GOD never suffered his church to be persecuted, but with a view to its moral discipline. He never permitted a fire to burn around it, but to purify it.

A time of rest has always been to the Church a period of decline. The favor bestowed upon it, during the reign of Constantine, was disastrous to its best interests. Down almost to the last century, persecution, in some form, seems to have been indispensable.

But such has been the advance of civilization, that open persecution can no more be expected in Christendom. The Church, however, as much needs a severe moral discipline now, as ever. Christians of this age are essentially the same, as those of former ages. What, in the providence of God, will be done? What has been done?

When the church began to feel the paralyzing effects of prosperity; when atheism began to scowl on the world; when the enemy was coming in from all quarters;—at that crisis, exertions,—extensive, systematic, and efficient,—commenced, for the moral renovation of man. We do not say, there were no efforts before. There were efforts; but they were not remarkable, in their results in regard to the heathen; nor general, in their influence on the churches. These enterprises, viewed as extraordinary means of moral discipline, may be considered as purposely reserved, in the moral administration of God, for a grand expedient, to be used in the more advanced stages of civilization, as well to preserve the purity of the Christian church, as to extend its limits.

We say, God designed this work, in part at least, for the moral discipline of his church;—and for this it is admirably adapted; much better adapted than persecution. It places the church on higher ground. It does not drive; but it draws most powerfully. It marks an advance in the economy of redemption.

The active virtues of the Christian may be improved by it to a higher degree, than by persecution; and, as a final result, he may be raised to a more elevated state of moral excellence. It is better adapted to strengthen, expand, and bring into action, the virtue of benevolence. It is better adapted to invigorate faith. That is a prodigious effort of faith, which apprehends, as certain, the conversion of the world; and nothing gives a livelier view, than such an effort, of the efficacy of the atonement, and of the power and goodness of God. If self-denial is produced, that self-denial has greater moral worth, than if produced by persecution: because there is more that is voluntary, in the method of its production. And thus, with most of the Christian graces.

As confirmation of what we have said, respecting the effect of missionary efforts on the Christian character, look at facts. In what town of our land, has a

missionary spirit been generally excited, and the exertion for missions become extended and efficient, and there has not, at the same time, been a very perceptible rising in the tone of Christian feeling? We are prepared to assert, with little fear of being contradicted by thinking, observing, and serious men, that, great as has been the good produced, in heathen lands, by our Missionary Societies, there has doubtless been greater good produced by the influence, which they have exerted on the churches at home.

We go further. There is nothing in the word of God—nothing in the constitution of the human mind—nothing in observation, or experience, which will warrant the belief, that the churches can ever be carried to their highest pitch of moral purity, or can ever comprehend within their limits the mass of our population, united in a holy brotherhood, without such enterprises as the Foreign Missionary Societies of our land are now carrying forward. In other words, the church in this land, or in any other land, can never expect to be remarkable for its graces and its numbers, unless it engages extensively in efforts for the promulgation of the Gospel throughout the world. And this for three reasons. *First*, it neglects to avail itself of that mean of moral discipline, without which all other means must, as things are constituted, prove inadequate. *Secondly*, Such is the constitution of the human mind, that the sphere of its operation must appear large, and the work great, and the call for effort loud and imperious, to bring into constant and efficient action, all its energies;—and how all other works, which the Christian is called upon to perform, with this out of view, generally appear to him, observation and experience will give abundant and satisfactory testimony. *Lastly*, A neglect to engage in this work, is as direct, and palpable an act of disobedience to a known and acknowledged command of God, as the history of the world affords. And how can the church, under such circumstances, expect a large share of the gracious, sanctifying influences of the Holy Spirit?

The result is most animating. The lines have fallen to us in pleasant places; and we live in a most interesting period of the work of redemption. God is about to exalt his church to greater dignity, by bringing it into a higher state of moral purity;—and is even now engaged in this work of sove-

reign, infinite mercy, doing it by means of the extended efforts of the church itself for the salvation of a world lying in wickedness.

In conclusion, let us take a brief view of the manner, in which God has seen fit to discipline his Church, in past ages, marking the variations in the divine economy down to the present time.

From Abraham to Joseph he gave it no place of rest. It was in Egyptian bondage from Joseph to Moses. Then it was forty years in the wilderness. From Joshua to the coming of Christ, it was often poor, almost always harassed, and once was sent captive to Babylon. Then it spread among the Gentiles. But the efforts of that period were not sufficiently systematic, to exert a general and powerful influence on the churches; neither, as the world then was, could they be. Besides, they were not designed, by the Head of the Church, to be permanent; as is evident from their want of system, and from the result. Persecution, therefore, raged all the while, till the reign of Constantine. Then, by actual experiment, it was demonstrated, that, as the world then was, persecution was essential to the best interests of the church. Again the flames burned against it, and continued to burn, down to a late period.

And now, when the progress of intellectual and moral light has put an end to persecution in Christendom, a milder, more efficacious, more heavenly economy, is adopted. The Providence of God is urging forward the whole Christian church to systematic and extended efforts for the conversion of the world. This is what God has substituted for persecution, as a means of moral discipline; and it throws additional glory over the divine administration. It allays the fear of any permanent decline in the missionary efforts, and other efforts of a like nature, of the present day;—unless we suppose that persecution may again return. It identifies the personal efforts of the Christian, with his advances in holiness; and shews most clearly, that we enjoy a happier age of the world, than any which has preceded; when God, in his manner of preparing men for heaven, sees fit to combine that which is most lenient, with that which possesses the highest efficiency—that which is most grateful to all the feelings of a sanctified nature, with that which is most purifying in its tendency.

R.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From Sept. 18th, to Oct. 17th, inclusive, 1821.

<i>Abington and Bridgewater</i> , Ms. So. for ed. hea. chil. by Mr. Jacob Hearsey, Tr.	\$16 00
<i>Amherst</i> , N. H. Legacy of Miss Elizabeth Dickey, remitted through the Hillsboro' Bible and Ch. So. by the Rev. Mr. Lord, for the Pal. miss.	85 60
<i>Andover</i> , Ms. A ch. box kept in the Theo. Sem. by Mr. Eddy,	10 00
<i>Andover</i> , Ashtabula co. O. Fem. Ch. So. by the Rev. Harvey Coe,	4 50
<i>Ashburnham</i> , Ms. Fem. So. by Mary Coolidge, Tr.	20 76
<i>Ashford</i> , Ct. Eastford par. mon. con. by the Rev. Reuben Torrey,	11 00
<i>Athol</i> , Ms. Mon. con. by Mr. Elijah Ballard,	7 00
Fem. Cent So. by Mrs. H. Sweetser, for MARY SWEETSER, 2nd payt.	12 00
for the general purposes of the Board,	5 00
<i>Attleboro'</i> , Ms. Oliver Starkweather, Esq. by the Rev. John Wilder,	5 00
Joseph Cushman, \$3, Dea. Levi Reed, \$2,	5 00
Capt. Jos. Tiffany, \$1, Mr. Stephen Stanley, \$1 50,	2 50
<i>Augusta</i> , Me. Juv. Mite So. by the Rev. B. Tappan,	6 00
Fem. Mite So.	9 00
Mon. con. by the Rev. B. Tappan,	20 00
Juv. So. 2 for BENJ. TAP- § 6 00	
Fem. Mite So § PAN at Brainerd, § 9 00	
N. par. For. Miss. So.	4 00
A mother's thank offering for the birth of a child,	5 00
<i>Austinburgh</i> , O. A friend of miss. by the Rev. H. Coe,	50
<i>Berlin</i> , Ms. Fem. Cent So. by Mr. Dexter Fay, Tr.	12 00
A friend, for western miss.	2 00
<i>Bernardstown</i> , Ms. Individuals, females, by Mr. Z. C. Newcomb,	4 00
<i>Beverly</i> , Ms. Mon. con. in the third Cong. Soc. by the Rev. D. Oliphant,	23 57
So. of Young Ladies, third Cong. Soc. for DAVID OLIPHANT, by Miss Abigail Lovett,	12 00
Fem. Western Miss. So. by Mrs. Abigail Lovett,	44 00
<i>Boscawen</i> , N. H. E. par. Cent So. by Eunice Wood, toward ed. a hea. chd. at Elliot, to be named SAMUEL WOOD, by the hand of Mr. Newton Willey,	12 00
A present from the children in S. Damon's school, to buy Bibles for the school at Elliot,	1 50
A fem. friend of miss. by the Rev. Mr. Price,	5 00
<i>Boston</i> , Ms. An unknown friend of miss.	10 00

Dea. John C. Proctor, a donation to educate four hea. chil. in Ceylon, first ann. payt.	48 00
A ch. box kept by a friend,	1 66
United mon. con. for the Pal. Miss.	40 00
A ch. box kept in H. Farrar's shop, for the Brainerd miss.	2 50
<i>Brainerd's Bridge</i> , Nassau, N. Y. Paul Roberts, Esq.	2 00
<i>Braintree</i> , Ms. Fem. For. Miss. So. by Mrs. H. Storrs, Tr.	46 50
<i>Brentwood</i> , N. H. Fem. Cent So. by the Rev. Chester Colton, for missions in India,	16 00
A little girl, for do.	1 00
<i>Bridgeport</i> , Ct. Young ladies sewing So. by Mrs. Hawley, Tr. for ed. Choc. Ind.	30 00
<i>Brighton</i> , Munroe co. N. Y. The first cong. chh. and society, by the Rev. Danl. Smith,	12 00
<i>Brookfield</i> , Ms. Given by Miss Patty Rainger, on her death bed, remitted by the Rev. Micah Stone,	20 00
<i>Brookfield</i> , Ct. Fem. For. Miss. So. by the Rev. Mr. Brundage,	18 00
<i>Brookline</i> , Ms. A poor widow, a legacy,	28 91
<i>Brunswick and Topsham</i> , Me. Fem. Tract So. to educate a female child in Ceylon under the care of Mrs. Poor, or Mrs. Winslow, to be called ELIZABETH APPLETON, by Mrs. Mindwell Alden, Secy.	30 00
<i>Butternuts</i> , N. Y. Fem. Miss. So. by the Rev. Dr. Porter, of Catskill,	13 50
<i>Cambridge</i> , N. Y. Mon. con. by the Rev. Mr. Prime,	30 00
Mr. John Ashton.	10 00
<i>Canandaigua</i> , N. Y. A coll. by Mr. Goodell, viz. for the Cher. miss. §2. Western Ind. §2,	4 00
General purposes of the Board,	32 87
Rev. E. Johns, §20, W. Habbell, Esq. §4,	24 00
Two sisters, §1, each, for the Choc. miss.	2 00
Mon. con.	27 88
Female prayer meeting.	3 00
Ch. box in Miss M. Shepherd's school, Sand. Isl. miss.	71
Fem. So. for the For. miss. Sch. by Miss C. Whalley, Tr.	9 00
<i>Canterbury</i> , Ct. Westminster par. A coll. by Mr. Bird,	8 00
<i>Catskill</i> , N. Y. Orin Day, Esq. by the Rev. Dr. Porter,	150 00
Benjamin W. Dwight, Esq.	5 00
<i>Charlestown</i> , Ms. A friend to miss. by the Rev. Mr. Fay,	2 00
<i>Charlton</i> , Ms. A friend to miss. by Gen. Salem Towne for the school at Mayhew,	2 05
Dea. A. Metcalf, for do.	2 00
J. Prentice, Esq. for do.	1 00
Individuals, for do.	2 25
<i>Connecticut Farms</i> , N. J. Fem. Benev. So. by the Rev. Mr. Thompson, for the Mayhew miss.	12 00
<i>Conway</i> , Ms. Fem. So. Mrs. Pache Howland, Tr. by the Rev. Dr. Moore,	20 00
<i>Cornish</i> , N. H. Fem. For. Miss. So. by H. Rowell, Tr.	12 00

Chil. in the Sab. sch. for ed. hea. ch. by C. Stone,	1 61	Missionaries at Bombay,	25 00
James Ripley, Esq.	15 50	Greenwich, Ct. Fem. For. Miss. So. by Mrs. Reumah Walker, Tr.	73 70
Danby, N. Y. Mon. con. by the Rev. Saml. Parker,	9 69	Fem. Hea. Sch. So. by Miss Sarah Lewis, Sec.	57 30
Dea. Jesse Hyatt,	5 00	Seven ladies, for the conversion of the Jews,	11 50
Mr. Charles Cutter, (contribution to a ch. box kept in a public house,)	38	Griswold, Ct. A coll. by Mr. Bird,	40 00
Fem. Cent So. by Mrs. Jerusha Parker, Tr.	6 00	Young Men's Miss. So. for west. miss. So. for Ed. Hea. Youth in India,	30 00 23 00
Danvers, Ms. Ladies of the Rev. Saml. Walker's par. for the May- hew miss.	10 50	Young Ladies' Reading So. for the Choc. Miss.	8 00
A friend for For. Miss.	20 00	Hadley, Ms. Fem. Mite So. by Miss Pamela Porter, Tr. fourth ann. payt. for JOHN WOODBRIDGE,	30 00
Dedham, Ms. Miss Winslow, by the Rev. Mr. Burgess,	10 00	for the general purposes of the Board,	19 00
Deerfield, Ms. A revolutionary pen- sioner, for the Pal. miss.	4 00	Halifax, Ms. Aux. So. by G. Drew, Tr.	14 50
Douglas, Ms. Cent So. by Martha Farwell,	13 00	Hallowell, Me. A family ch. box, kept by Mr. Elias Bond,	1 63
Dracut, Ms. Fem. Hea. Sch. So. by Mr. Varnum, for the Choc. miss.	18 20	Hawley, Ms. An addition to a former coll. for JOHN ELLIOT PHELPS,	5 00
Dudley, Ms. A coll. by Mr. Temple,	7 06	Hartford, O. Fem. Ch. So. by the Rev. Harvey Coe,	2 00
East Sudbury, Ms. Fem. Ch. So. by the Rev. Mr. Wight,	5 00	Hatfield, Ms. Mrs. Lois Partridge, Fem. So. by Mrs. Hannah Par- tridge, Tr. fifth payt. for JOSEPH LYMAN,	10 00 30 65
Elliot, Choctaw nation, in a box of clothing.	1 00	Hillsboro' co. N. H. Bible and Ch. So. ann. subscription,	14 00
Farmington, Ct. A ch. box, by the Rev. Mr. Porter,	4 00	So. in Greenfield, for ed. hea. chil. Avails of ch. boxes kept in the meeting house, Amherst,	15 40 10 41
Do. kept in a public house,	3 25	Fem. friend, do.	2 00
Framingham, Ms. Fem. Friendly So. by Mrs. Rice, for DAVID KELLOGG, in India,	12 00	Do. in Dunstable,	27
Franconia, N. H. A lady, by Miss Punchard,	3 00	For western Indians, Hancock,	1 00
Franklin, Ct. A coll. by Mr. Bird,	6 75	For do. Lyndeboro',	9 78
Galen, N. Y. A coll. by Mr. Goodell,	12 44	A coll. in do.	4 18
Rev. C. Mosher,	5 00	A coll. in Templeton,	6 51
S. Clarke, \$10, his little son, \$1,	11 00	Fem. Ch. So. Wilton,	12 50
E. Lewis, \$2. J. Perrine, \$1,	3 00	Hillsboro', N. H. Fem. Benev. So. by Miss Sarah Symonds, to educate a child in the Rev. Mr. Poor's fam- ily, Ceylon, to be named JOHN BARNES LAWTON,	12 00
Geneva, N. Y. A small balance, by Mr. Goodell,	30	Holliston, Ms. Rev. J. Wheaton, by Mr. Temple,	1 00
Fem. Asso. by the Rev. S. Smith,	17 80	A coll. by Mr. Rockwood,	19 00
Mon. Con. in the first Presb. chh. collected by Dea. W. Bradley,	9 44	Hopkinton, Ms. a coll. by Mr. Temple, Members of the Cent So.	23 00 1 56
Rev. S. Smith,	5 00	Mon. Con.	5 00
Glastenbury, Ct. A gentleman friend- ly to For. Miss. by the Rev. Dr. Chapin,	5 00	Hornellsville, Steuben co. N. Y. In- dividuals, by Christopher Hulburt, Esq. for western miss.	4 00
Gloucester, Ms. Fem. Miss. Cent So. Elisabeth Stevens, Tr. for ed. hea. chdn. \$3 65, for For. Miss. \$23 53, for Domestic do. \$17 57,	44 55	Hubbardston, Ms. Saml. Austin Par- ker,	50
Gorham, N. Y. Rev. J. Merrill, by Mr. Goodell, for a child in Cey- lon, to be named MOSES PRATT MERRILL,	12 00	Ithaca, N. Y. A coll. in the Presb. cong. by the Rev. Saml. Parker,	39 45
A few individuals,	10 00	Miss Juliana Shepherd, from a ch. box,	6 00
J. P. Couch,	50	A coll. in a common school,	3 56
Grafton, Ms. A coll. by Mr. Temple,	16 47	A coll. in a fem. school,	1 56
Granby, Ms. A young lady, by Mr. B. F. Clarke,	2 00	Jaffrey, N. H. Ladies' So. for a child in the Rev. Levi Spaulding's family, Ceylon, by Mrs. Edith Parker,	12 00
Granville, N. Y. Juv. So. for ed. Hea. Children and youth by Fayette Shepherd, for NATHANIEL PARKER, BENJAMIN SEAVINS, and NATHAN H. RAYMOND, in the Rev. Mr. Meigs's family, Ceylon,	56 00	Keene, N. H. Mon. con. by the Rev. Z. S. Barstow,	5 35
Juv. So. to support two chil. in the family,	24 00	Avails in part of a small piece of land cultivated by friends of miss. by Mr. Abijah Kingsbury,	2 00
Fairvale Cent So.	14 00	Killingly, Ct. First par. a coll. by Mr. Bird,	11 00
Greenfield, Ms. Fem. Asso. by Mrs. Sarah Stearns, for the support of schools under the care of the Amer.		Westfield par. a coll.	7 81
		South par. Mrs. H.	1 00

<i>Kingston</i> , Ms. Mon. con. in the cong. chh. by Maj. George Russell,	5 27
Sacramental contribution,	1 96
Mission box,	2 11
A contribution by children in the Sab. sch. for ed. hea. chil. among the Amer. Indians,	2 30
<i>Lansing</i> , N. Y. A coll. in the first Presb. cong. by the Rev. John Bascom,	11 00
<i>Lebanon</i> , N. H. A friend of miss. by the Rev. Mr. Allen,	1 00
<i>Leominster</i> , Ms. A female friend, for the Indian miss.	1 00
<i>Limerick</i> , Me. So. in aid of the mis. cause by Mr. Saml. Martyn, Tr.	9 00
<i>Lincoln</i> , Ms. A lady,	1 00
<i>Lisbon</i> , Ct. Newent par. a coll. by Mr. Bird, for the Choc. miss.	22 50
Hanover par.	13 25
<i>Littleton</i> , Ms. Mon. con. by Mr. Temple,	19 00
Ladies, by Mr. Silas P. Meriam, for the Elliot miss.	18 25
<i>Londonderry</i> , N. H. A laboring man,	25
<i>Longmeadow</i> , Ms. Mon. con. by the Hon. George Bliss,	23 16
<i>Lyme</i> , Ct. Mr. Beriah Green,	10 00
<i>Lyons</i> , N. Y. A coll. by Mr. Goodell, Rev. F. Pomroy and E. Ewers, \$1, each,	9 18
	2 00
<i>Marblehead</i> , Ms. Mon. con. by the Rev. S. Dana,	8 00
<i>Marlboro'</i> , Ms. A friend of Zion, for domestic miss.	2 00
<i>Mayhew</i> , Choc. Nation, George Craighead, Esq.	5 00
Capt. David Folsom, Choc. Nation,	13 25
Col. Robinson, Clairbone co. Mississippi,	8 75
Judge Perkins, Natches,	8 75
<i>Milford</i> , Ms. A coll. by Mr. Temple, Mon. con. \$7, Fem. Ch. So. \$5,	14 00
	12 00
<i>Natches</i> , Mi. The following donations* were paid to the Rev. Dr. Worcester. viz. Saml. Postlethwaite, Esq. \$200, his ann. subscription, \$50	250 00
Alvares Fisk, \$100, William Brooks, \$50,	150 00
John P. Neil, \$50, Katharine Minor, \$50,	100 00
John Henderson, \$20, John Rabb, \$20,	40 00

* These donations would have been earlier acknowledged, had the lamented Dr. Worcester returned in health. His trunk and writing desk, containing his papers have not yet been received. When they arrive we shall be enabled to acknowledge donations from New Orleans, committed to him, and to the Rev. Mr. Warren, who aided him in making collections. We are now only able to state generally that donations in money, and in various articles for the mission, were made by liberal individuals in New Orleans; and that the only reason, why they have not been particularly noticed is the one above-stated.

We are indebted to the kindness of Mr. Postlethwaite for the list of donations in Natches.

Ob. Conger,	5 00
The following paid to the Rev. Mr. Kingsbury, C. B. Minnis. \$20,	
Andrew McCreery, \$10,	30 00
John Richards, \$10, John Hankinson, \$10,	20 00
Isaac P. Smith, \$10, M. Dunlap, \$10,	20 00
Wm. Snodgrass, \$10, John P. Carson, \$10,	20 00
Mrs. D. Dunbar, \$10, F. Beaumont, \$5,	15 00
Augustus Forman, \$5, Walter Irvine, \$5,	10 00
Cash, donor not mentioned	5 00
<i>New Haven</i> , Ct. Youth's Sewing So. a donation by Mrs. Dwight, viz. for the ed. of a hea. youth to be named SAMUEL J. MILLS, first payt.	12 00
For the general purposes of the Board,	6 00
<i>New Milford</i> , Ct. Fem. Mite So. for the Choc. miss.	18 00
<i>New York</i> , A coll. made in Phila. and N. York, some time since, for a pious purpose, &c. by C. W.	45 00
<i>Newton</i> , Ms. Mon. con. in the Rev. Mr. Homer's par. for a child at one of the miss. stations in the U. S., to be named ANN JACKSON, first semi-ann. payt.	15 00
<i>Northbridge</i> , Ms. A coll. by Mr. Goodell,	18 40
<i>North Bridgewater</i> , Ms. Newell So. for JOHN PORTER, third payt.	12 00
For DANIEL HUNTINGTON, sec. do.	12 00
For MARY HUNTINGTON, do. do.	12 00
General purposes of the Board,	20 95
Evan. So. by the Rev. D. Huntington, Tr.	72 50
<i>Norwich</i> , Vt. Thomas Emerson, Esq. a donation, the first ann. payt. to educate six hea. chil. in the family of the Rev. Henry Woodward, Ceylon, to be named, THOMAS EMERSON, THOMAS EMERSON JUNR. ABEL CURTIS EMERSON, LUCY EMERSON, MARY POMROY EMERSON, and ELIZABETH EMERSON,	72 00
<i>Norwich</i> , Ct. A coll. by Mr. Bird, Chelsea, a coll.	24 85
	34 10
Cher. Miss. So. by R. K. Gilman, Tr. for missions among the western Indians,	50 00
<i>Ovid</i> , N. Y. Village, Mon. con. in the first Presb. cong. by Mr. E. Burge,	4 31
A friend of miss.	50
<i>Oxford</i> , Ms. A coll. by Mr. Temple,	12 37
<i>Palmer</i> , Ms. Cent So. by the Rev. S. Colton,	14 26
<i>Palmyra</i> , N. Y. West par. a coll. by Mr. Goodell,	14 25
East par. Rev. B. Bayley, \$1 other individuals, \$8 80	9 80
<i>Parsonsfeld</i> , Me. A friend, Saml. Garland, Esq. \$1, Thos. Garland, \$1 50,	2 50
Abigail Garland and Clarissa Garland, \$1, each,	2 00
<i>Peacham</i> , Vt. Mon. con. by the Rev. L. Worcester,	6 00
<i>Pepperell</i> , Ms. Chil. in sch. district, No. 2, by Miss Lucy Baldwin,	50

<i>Philadelphia</i> , Pa. N. Liberties, First Juv. Miss. So. by Septimus Tuston, Pres.	12 00	A coll. after the annual sermon before the Board, Sept. 19, 1821.	145 65
<i>Phelps</i> , N. Y. A coll. by Mr. Goodell, Rev. S. W. Brace.	18 28	<i>Stoughton</i> , Ms. A friend,	5 00
Mrs. P. Woodward, and Mrs. A. Bigelow,	3 00	Miss Lucinda Hodges, by the Rev. Eben. Gay, for the Pal. miss.	2 00
<i>Pittsfield</i> , Ms. Mon. con. by the Rev. H. Humphrey,	1 00	<i>Stratford</i> , Ct. Fem. For. Miss. So. by Miss Tomlinson, Tr.	25 00
A widow,	2 50	David M'Clure, Esq. by Mr. Whiting,	5 00
<i>Plainfield</i> , N. H. Meriden par. subscribed in consequence of reading a sermon of Dr. Griffin's, remitted by the Rev. Dana Claves,	10 00	<i>Sturbridge</i> , Ms. A coll. by the Rev. A. Bond,	14 20
<i>Plymouth</i> , Ms. Asso. of Ladies, Mrs. Ann Bontelle, Tr. for the Choc. miss. at Elliot, by the Rev. James Kendall,	13 00	<i>Sutton</i> , Ms. A coll. by Mr. Temple, for the Pal. miss.	7 61
<i>Plympton</i> , Ms. Aiding For. Miss. So. by the Rev. E. Dexter, Tr.	25 25	Mon. con. by Mr. John Morse, for the Choc. miss.	15 65
Branch of the Hea. Friend So. by Mrs. Mary Dexter,	3 18	<i>Swatara</i> , Dauphin Co. Pa. Un. Miss. So. Edward Crouch, Esq. Tr. for Indians within the U. States,	20 00
A mite box kept by Nathl. M. Dexter, aged 7,	16 80	<i>Templeton</i> , Ms. Fem. Cent So. by the Rev. Charles Wellington,	12 91
<i>Pomfret</i> , Ct. A coll. by Mr. Bird, Windham Co. Ch. So.	74	<i>Thetford</i> , Vt. St. John's Lodge, No. 41, a donation forwarded by Jonathan Loomis, Esq.	10 00
Abington par. a coll.	25 10	<i>Townsend</i> , Ms. Mr. Samuel Stone,	1 00
<i>Poultney</i> , Vt. Fem. Cent So. by the Rev. Stephen W. Dana,	145 83	<i>Trumansburgh</i> , Tomp. co. N. Y. A meeting of the Presbytery of Geneva, by Mr. Goodell,	16 00
<i>Preston</i> , Ct. A coll. by Mr. Bird,	10 00	Fem. Miss. So.	10 00
A little girl, the fruits of self denial,	30 00	<i>Upton</i> , Ms. A coll. by Mr. Temple, Fem. Cent So.	37 94
Miss. Field So. by Mr. Charles G. Clarke, for the Cher. miss.	6 34	<i>Uxbridge</i> , Ms. A coll. by Mr. Temple, Fem. So. for the Pal. miss.	18 00
<i>Providence</i> , R. I. A female friend of miss. by Miss. Erving,	1 50	An orphan,	21 00
<i>Rocky Hill</i> , Ct. Fem. Cent. So. by Ursula Bulkley, Tr. remitted by the Rev. Dr. Chapin,	8 80	A young lady for the Sand. Isl. mis.	5 00
<i>Rowley</i> , Ms. A coll. by Mr. Bird,	1 25	<i>Vernon</i> , N. Y. Starr Clark, Esq. by the Rev. Saml. Parker,	3 00
<i>Royalston</i> , Ms. Fem. Cent. So. by Mrs. Lucy Lee, for the miss. at Mayhew,	15 00	<i>Wallingford</i> , Ct. A young lady, the fruit of self-denial in an article of dress,	1 00
<i>Rushville</i> , Ontario Co. N. Y. Mon. con. by Mr. Goodell,	19 14	<i>Waltham</i> , Ms. Second par. Mon. con. by the Rev. Sewall Harding,	6 00
A few individuals,	12 21	<i>Wardsborough</i> , Vt. Fem. Cent So. by Mr. Robinson,	12 10
<i>Rutland</i> , Vt. Fem. C. So. by the Rev. Amos Drury,	3 50	<i>Warren</i> , Ct. Mon. con. by the Rev. Joseph Harvey,	13 11
The price of a lamb devoted last spring to missions,	1 80	<i>Waterford</i> , Me. Ladies, part of an ann. payt. for LINCOLN RIPLEY, in Ceylon,	9 00
Wm. Page, Esq. for missions among the Indians on our borders,	7 08	<i>Wellfleet</i> , Ms. Benev. So. by the Rev. Timo. Davis,	12 74
<i>Sandwich</i> , N. H. Capt. Asahel Adams, by the Rev. J. W. Eastman,	6 00	<i>Wenham</i> , Ms. Individuals by the Rev. B. Emerson,	9 00
John Adams, 50 cts. Jer. Farlee, 50 cts.	1 00	<i>West Brookfield</i> , Ms. Fem. Cent. So. by Polly Howland, Tr.	42 80
Ivory L. Hutchins,	1 00	<i>West Tennessee</i> , by the Rev. William Potter, from the Rev. Gideon Blackburn, D. D. Rev. Duncan Brown, Rev. John Allan, Mr. James L. Ewing, Allan Leeper, Esq. and Mr. Hugh Barr, \$5 each,	30 00
<i>Sharon</i> , Ct. George King, by T. Dwight, Esq.	65	Saml. McDowell, Esq. and Saml. Neill, \$3 each,	6 00
<i>South Hadley</i> , Ms. Jahleel Woodbridge, Esq. by the Rev. Vinson Gould,	50	Rev. Hugh Shaw, Rev. Edmund Lancier, John Mallory, John Denny, and John Baldrige, \$2 each,	10 00
<i>Spencer</i> , Ms. A coll. by Mr. Temple, Fem. Cent. So. and Mon. con.	4 59	Rev. James H. Bowman,	1 12
<i>Springfield</i> , Ms. Mon. con. from May to September inclusive, by the Hon. Geo. Bliss,	2 52	John Dysart, Richard Henderson, James Davis, Rev. Thos I. Hall, Wm. Smith, James Ewing, Esq. Hugh King, Elihu W. Hunter, David Ewing, John Reed, John Applebury, Robt. Adams, Esq. and Saml. Garrison, \$1 each,	13 00
Ch. box at the meeting house, for hea. chil.	33 83		
Do. do. for general purposes,	5 00		
Hampden For. Miss. So.	15 00		
Rev. Sam. Osgood, avails of industry of his children,			
An unknown friend of miss. by Col. Warriner,			

<i>Westboro?</i> Ms. A coll. by Mr. Temple,	30 16
Fem. So. for promoting Christianity among the Jews, by Miss Julia Fisher, Tr. for the benefit of the Jews,	23 50
<i>Westfield Farms</i> , Ms. A few females, by the Rev. Isaac Knapp,	4 75
<i>Westhampton</i> , Ms. Fem. Char. So. for <i>Enoch Hale</i> , in Ceylon,	12 00
Pliny Sikes,	25 00
H. M. the fruit of self-denial,	1 00
<i>Weathersfield</i> , Ct. Fem. For. Miss. So. by Miss Ann Marsh, Tr. remitted by the Rev. Dr. Chapin,	62 42
Newington par. Henry Blannot, by the Rev. J. Brace,	5 00
Newington Cent. So. for the Elliot miss.	20 00
<i>Williamstown</i> , Ms. Fem. Ch. So. by Mrs. Betsey Noble, Tr.	52 00
<i>Wilmington</i> , Ms. A thank offering from a friend of miss.	5 00
<i>Wilmington</i> , Del. Fem. Praying So. and Sab. Sch. So. by Mrs. A. M. Macmullen, for ELIZABETH KEAN,	12 00
for THOS. WITHERSPOON,	12 00
<i>Winchester</i> , Va. Mr. James Little, by T. Dwight, Esq.	12 00
<i>Windham</i> , Ct. A coll. by Mr. Bird,	5 25
Scotland par. a coll.	11 00
<i>Windham</i> , Portage co. O. Fem. Char. So. by the Rev. J. Treat,	5 00
<i>Windsor</i> , Ms. Fem. Cent So. by Mrs. Mary Dorrance, Tr.	24 00
<i>Windsor</i> , Ct. Young Ladies So. for ed. hea. chil. by Miss Sarah Gillet, third ann. payt. for HENRY AUGUSTUS ROWLAND, in Ceylon,	12 00
<i>Woodbridge</i> , Ct. Ladies' Cent So. by Mrs. Nancy Allen, Tr. second payt. for CHARITY WOODBRIDGE, in the Rev. Mr. Meigs's family in Ceylon,	12 00
<i>Woodbury</i> , Ct. Individuals, for a child in Ceylon, to be named SAMUEL ANDREW,	12 00
<i>Worcester</i> , Ms. Mrs. Elizabeth Healy,	1 00
<i>From places unknown, or purposely concealed by the donors.</i>	
Sept. 19, 1821. A friend for the Elliot mission,	1 00
20. Balance after paying for the Miss. Herald,	50
21. A friend for western missions,	1 00
26. In an anonymous letter, post-marked Millwood, Va.	12 00
27. A friend of miss. for the For. Miss. School,	3 00
Oct. 6. The widow's mite,	1 00
9. A friend of miss. by the Rev. Otis Thompson,	2 00
<i>Amount of donations from Sept. 18, to Oct. 17, inclusive, 1821, \$4,935 04.</i>	

In the list of donations published last month, during the absence of the Treasurer, several mistakes occurred in the names of donors.

The large box of clothing mentioned as from *Charlestown* and *South Reading*, fur-

nished by members of the First Cong. So. by Mrs. Fay, should have been mentioned as from *Charlestown* only. These errors were corrected in a large part of the impression.

The donation of books from the Rev. Dr. Proudfit, were intended for the general purposes of the Board, and not for the Sandwich Island Mission.

For these errors, and others of a similar nature, we shall easily be excused, by persons who know how difficult it is to print accurately complicated statements, containing many strange names, and a great diversity of circumstances, compiled from memoranda hastily written.

DONATIONS IN ARTICLES OF CLOTHING, &c.

For the mission at Brainerd.

Campton, N. H. A box forwarded by Rebecca Bartlet, valued at \$31.00.

New Boston, N. H. From females by the Rev. Ephraim P. Bradford, \$16.90.

For the Choctaw mission.

Andover, Ms. From West. Miss. Soc. by Eliza A. Pearson, Sec. three boxes for Mayhew, \$125.41.

Berlin, Ms. Individuals, by Mr. Dexter Fay, a box for Elliot, \$36.00.

Boscawen, N. H. Second Cent Soc. by Sarah Knight, Tr. cotton shirting and sheeting for Elliot, \$14.50.

Byfield, Ms. Young Ladies' Read. Soc. individuals, young ladies in the Seminary and members of Dummer Academy, by Susan H. Dole, a box for Mayhew, \$161.64.

Danvers, Ms. Ladies of Rev. S. Walker's parish, a box for Mayhew, containing bedding and crockery, &c. \$100.

Danville, Vt. Females by I. P. Dana, Esq. a box of clothing, and canister of tea, \$74.38.

Dover, N. H. A few ladies, by Elizabeth Wheeler, a box for Mayhew, \$81.26.

Essex, Ms. A package for Elliot, by the sloop Dove.

Franklin, Ms. A box for Mayhew.

Halifax, Ms. A box for Elliot, \$47.05.

Haverhill, Ms. Ladies in the village, by Hon. John Varnum, a box for Mayhew, \$201.95.

Hingham & Scituate, Ms. Individuals, a box for Elliot, \$64.53.

Hopkinton, Ms. Dorcas Soc. by Nancy Fitch, Tr. a box for Elliot, \$44.27.

Littleton, Ms. Ladies, cloth and clothing in a bundle, for Elliot, \$16.39.

Londonderry, N. H. A box for Elliot.

Lyndeborough, N. H. Ladies by Mr. Oliver Bixby, a box for Elliot, \$37.72.

Milton, Ms. Individuals by Esther Wadsworth, a box for Elliot, containing bedding, &c. \$43.

Northampton, Ms. From the people, through the "Hamp. Chris. Dep." two boxes \$222.58.

Paxton, Ms. A barrel of clothing for Mayhew, by Dea. Henry Morse, \$63.

Plymouth, N. H. A box, by Hannah Worcester, \$35.

Portsmouth, N. H. Two boxes with a parcel, for Mayhew, by Mrs. Harriet Putnam, \$75.

Royalston, Ms. Fem. Read. Soc. by Mrs. Lucy Lee, a box for Mayhew, 68. 25.

Southampton, Ms. From individuals, through the "Hamp. Chris. Dep." by D. S. Whitney, for Elliot, \$58.

Sturbridge, Ms. Fem. Read. Soc. Individuals, by Rev. Alvan Bond, a box of clothing, \$63 06.

Woodstock, Vt. A box of clothing, by the Hon. Charles Marsh, \$117 63.

For the Arkansaw mission.

Hadley, Ms. A box of clothing.

Plymouth, Vt. Females, by Mr. Dana, a box of clothing, \$31 34.

For Indian missions generally.

Bridgewater, Ms. Dorcas Society, by Mr. Ziba Bisbee, a bundle of clothing, \$8 12.

Deerfield, Ms. Ladies of second par. by Mr. Artemas Williams, a box of clothing, \$56 94.

Exeter, N. H. Individuals, by the Rev. William F. Rowland, a box of clothing, &c. \$131 96.

Grafton, Vt. A few ladies, by Fanny W. Hall, a box of clothing, \$25.

Hallowell, Me. Ladies, by Mr. Elias Bond, a box of clothing.

Hillsborough, N. H. Fem. Benev. Soc. by Sarah Symonds, a box of clothing, \$22 29.

Keene, N. H. A box by Mr. Abijah Kingsbury, \$16 32.

Northborough, Ms. Ladies, by Mrs. Lucy Crawford, a box of clothing, \$62 45.

Pepperell, Ms. Individuals, by Elizabeth Heald, \$85.

Wardsborough, Vt. Fem. Cent. Soc. by Mr. Robinson, a box of clothing, \$28.

Westminster, Vt. United Fem. Societies, by the Rev. Timothy Field, a box of clothing, &c. \$102.

Wilmington, Vt. Fem. Miss. Soc. by Mrs. Martha Alvord, Tr. a box of clothing.

Windham, Vt. Dorcas and Fem. Cent Societies, by N. Aldrich, a box of articles, \$38.

For the Foreign Mission School.

East Haddam, Ct. Ladies of the Rev. Isaac Parsons' parish, by Mrs. Sarah B. Parsons, a box of clothing, \$62 85.

For the general purposes of the Board.

Newburyport, Ms. From Charles Whipple Esq. two boxes of books, valued at \$300, at the retail prices.

VARIOUS NOTICES.

A PERSON who, in behalf of a Society of benevolent females, had sent a donation to the Cornwall school, thus writes:

"Our donation, though small in itself, was derived, in part, from different Christian names, and is most cheerfully appropriated by the Board of officers, at present exclusively Episcopalian, to the grand and blessed object,

in which all the saints delight:—that of evangelizing the world. The work is the Lord's, and who can hinder. The ingathering of the heathen, and the conversion of the ends of the earth, are among the immutable purposes of Heaven, and "those purposes shall stand; yea, our God will perform all his pleasure." We rejoice greatly, Sir, and bid you God speed, in every design and execution of love. How thankful should Christians be—themselves redeemed from slavery and death—that they may co-operate in designs of infinite benevolence; that they may be instrumental in sending grace, mercy, salvation, to thousands of immortals sitting in darkness and the shadow of death."

Two gentlemen not long since, as they were riding in the stage, fell into conversation on the various benevolent objects of the day. At length one proposed that, if the other would do the same, he would engage to pay for the education of as many children in Ceylon, as there were members in his own family, reckoning himself, his wife, and four children; that is \$72 annually for six years. The other gentleman had two children, and, of course, \$48 a year would be his payment, which he readily engaged to make. Thus in a few moments, \$120 annually were pledged for six years, toward the Christian education of destitute heathen children. *Iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Let all Christians provoke one another to love, and to good works.*

A letter from Mr. Whipple of Newburyport, accompanying a valuable donation of books, expresses a hope, that 'as there are many thousands of volumes of good books in the United States, lying useless on the shelves of the present owners, the Board will receive enough, gratuitously, to answer their general objects.'

The promptness and alacrity, with which many of the people, in our new settlements, exert themselves to promote the charitable operations of the day, are worthy of particular praise. The following instance will illustrate our meaning.

The minister of Red Oak congregation, Ohio, preached to his people, on last thanksgiving day, from Heb. xiii, 15, 16. At the close of the services, he read the circular of the Board of Agency at Marietta; told his people the manner in which donations could be conveyed to the field of missionary labor; and called upon them to express their gratitude to God by cheerful offerings for the use of the Choctaw mission. "In ten or twenty minutes," says the minister, "I had the subscription of 21 barrels of flour, 43 bushels of wheat, 4 barrels of meal, 5 barrels of pork, and some other articles."

It is proper to add, that the donations of provisions and clothing from Ohio, arrived at a time when they were much needed, and when they rendered a most essential service to the mission.

A clergyman in the central parts of the state of New York, on being visited by an

agent of the Board of Foreign Missions, went into his wheat field, and set off about one acre and a half, through the middle and best part of it; and said he should set off 5 or 6 acres of his cornfield, to be devoted to this good work.

An apprentice to a mechanic, on coming of age, sent a donation of ten dollars, (more than a tenth part of all he was worth,) to the support of the missionary cause. Who that is acquainted with human affairs, or has observed the course of Divine Providence, can suppose that this young man is more likely to be poor, than if he hoarded his money or expended it in worldly gratifications? A judicious observer will expect a far different result. It will at length be acknowledged the dictate of true wisdom to *dedicate the first fruits of all our increase to the Lord.*

A venerable woman, at the age of *ninety four*, lately earned a small sum by knitting, which she devoted to the missionary cause.

"Let blithsome youth, and hoary age,
In this delightful work engage."

DOMESTIC INTELLIGENCE.

REVIVALS OF RELIGION.

Our readers will recollect, that, but a few years since, the state of Vermont was blessed with an extensive outpouring of the Holy Spirit. That State is again blessed, in a manner deserving the most grateful notice. We have seen an account of nearly 30 towns, where there are revivals of religion—some in an incipient state, others in rapid progress, and others of such powerful influence, as to silence all objectors, and put down all opposition. The aggregate of those who have become hopefully the subjects of renewing grace is estimated at about 1800. It is worthy of remark, that there was little to encourage hope, till after the meeting of the consociated churches at Middlebury, on the 3d Tuesday of June, when the pastors and delegates agreed to recommend to the churches in their connexion to observe a fast, with reference to a revival of religion.

THEOLOGICAL SEMINARY AT AUBURN, N. Y.

At a meeting of the Board of Commissioners of the Theological Seminary of Auburn, in the State of New York, on the 2d of May 1821—The following persons were unanimously chosen Professors, viz.

The Rev. MATTHEW LA RUE PERRINE, D. D. Professor of Ecclesiastical History and Church Government,

The Rev. HENRY MILLS, Professor of Biblical Criticism and Oriental Literature.

The Rev. DIRCK C. LANSING, Professor of Sacred Rhetoric.

The institution will be open for the reception of students, and instruction will commence on the 2d Wednesday of October next.—Accommodation will be furnished for 20 or 30 young men.

Where students are supported by charitable societies, or by individuals, it will be a subject of important consideration, that the whole weekly expense of supporting a young man at this seminary, exclusively of washing and candles only, will not exceed one dollar.

The Christian public will perceive, that, notwithstanding the peculiarly embarrassing circumstances of the times, a gracious and munificent Providence has so far blessed the efforts of the friends of the seminary, that we have been enabled definitely to announce the period, when it will go into operation.

The Commissioners and Trustees, do not,—they cannot, believe that a Christian community, that has so many evidences of its charity, conspicuous on the field of benevolence, will be indifferent to the necessities of so important an establishment, as this school of the prophets, just rising, as it is, into being, and soliciting, as it does, the prayers, and the liberal charities of all, who feel interested in the happiness of the human family, and who desire to multiply the honors and extend the reign of the Prince of Peace. It is with confidence, therefore, that we express our reliance, to no inconsiderable extent, upon the donations of charitable societies, and individuals, and religious congregations, and associations of young men and young ladies, to aid our funds, and to enable us to prosecute with success the great and interesting designs of the establishment.

Communications containing enclosures may be made to David Hyde, Esq. of Auburn, who is the Treasurer of the Board.

The foregoing article was received too late for our last number. We learn that the the three Professors above-named were inaugurated about the 10th of Oct. and that they commenced a course of instruction with 10 or 12 students.

AMERICAN EDUCATION SOCIETY.

THE annual meeting of this Society was held on Tuesday the 2d ult. After the election of officers, and the reading of the Report, addresses were made to a very respectable audience, assembled at the Marlboro Hotel. At the close of the meeting, several gentlemen subscribed \$100 annually, and others very liberally. In some future number we may give a list of these subscriptions.

EDUCATION OF HEATHEN CHILDREN.

MOST of our readers are apprized of the fact, that the American missionaries in Ceylon proposed, soon after they became settled in the district of Jaffna, to maintain heathen children in the mission families; giving them the advantages of a Christian education, and training them up to habits of industry and virtue. The sum, at which the missionaries supposed they could maintain a child, was fixed at *twelve dollars* a year. This small stipend, it was thought,

would support a child after the manner of the country; that is, it would feed him on boiled rice, and furnish a piece of coarse cotton for a garment. The children are perfectly satisfied with this mode of living; and experience has shown that, with the nicest economy, the estimate is sufficient for the purposes above-specified. A considerable number of children are now supported on this plan, having received English names at the instance of benefactors in America, who provide for their support.

At the commencement of the plan, it was obvious to the missionaries and the Committee, that the maintenance of children would involve many contingent expenses, no part of which the small payment of \$12 annually would be sufficient to meet, as that payment would be entirely exhausted by the two articles of food and clothing. It was thought, however, that these contingent expenses might be defrayed out of the general funds of the Board. At that time it was not foreseen to what an extent the domestic superintendence and education of heathen children in mission families, may probably be carried in the east; and, of course, it was not foreseen to what an extent the general funds of the Board might be involved by the contingent expenses here alluded to. Among these expenses may be enumerated charges of remittance, loss by exchange, cost of school-rooms, books, stationary, services of catechists, &c.

This whole subject has recently been brought before the Prudential Committee by a letter from the Secretary of the Church Missionary Society in London, and has received very deliberate attention. The Committee of that society, having it in contemplation to take children in Ceylon to receive a domestic education, were desirous of fixing the annual payment at such a sum, as would include at least a part of the incidental and contingent expenses. It seemed important, also, that the different Societies, laboring in the same field, should adopt nearly the same rules, in reference to this subject.

The Prudential Committee of the Board, availing themselves of suggestions made by their highly respected fellow laborers, and consulting their own experience, have thought it would be equitable, that benefactors, who may *hereafter* provide for the domestic education of heathen children in Ceylon, should pay \$20 a year for each child. Those children, who are already provided for, at the rate of \$12 annually, will be continued in the course of their education, on the terms heretofore pro-

posed; but all, who are to be selected in future, must be considered as received upon the terms now published.

The question will be asked, "If the support of a child costs but \$12 a year, to what purpose are the remaining \$8 applied?" The Prudential Committee wish the following answer to be distinctly considered. The stipulated sum of *twenty dollars* is paid into the Treasury of the Board. From the treasury a child is supplied with every article necessary for health and comfort, and receives the benefit of constant domestic care and instruction. It is estimated that *twelve dollars* will supply food and clothing; and it never was supposed that this sum would do any thing more. Still, there are other expenses no less necessary, which have hitherto been defrayed from the general funds of the Board. While the number of children was not great, and the receipts of the Board were equal to all the demands upon the treasury, there was no inconvenience in this course. But since the number of children provided for is becoming large, and the expenses of the Board are increasing, and the support of the missionaries themselves is in the highest degree important, it seems right that the benefactors of children should furnish the means of providing medicine, rooms for lodging, nursing in sickness, stationary, school books, and charges of remittance. The remaining *eight dollars*, therefore, is received for these purposes, and others of a similar nature. When it is considered how much time is devoted to the care of these children by the missionaries, and their assistants, it will readily be perceived, that the arrangement now made is reasonable. Neither the missionaries, nor any person employed by the Board, receive any emolument whatever from this provision; as the sole object of it is to save the general funds from being charged with contingent expenses, which properly belong to the private endowments above described.

The time during which support is to be stipulated, for each child hereafter taken into mission families, is fixed at *six years*.

The Committee of the Church Missionary Society will probably issue proposals to their friends, to support children in Ceylon, according to the principles here developed, at *five pounds sterling* a year.

As inquiries are frequently made, whether particular children provided for in Ceylon, are actually received, we reply; that complete lists of the children thus provided for are sent out to the missionaries; that, in case these lists should

fail, the missionaries are requested to make out lists from the donations published in the *Missionary Herald*, copies of which are sent by different vessels; that the missionaries, so far as we are informed, have always selected children, as soon as convenient, after notice of a provision for them was received; that Mr. Poor has selected children to be supported in his family, so far as he had been informed of a provision for them when he last wrote; that he has four others in his family, for whom no particular family was designated by patrons; and that it is probable the other missionaries have complied with the wishes of benefactors, so far as they had been made acquainted with these wishes. Mr. Poor had twenty five children in his family; and it is supposed, though accurate lists have not been received, that about 100 children were in all the mission families in October 1820.

It is natural that benefactors should be desirous of hearing from the objects of their bounty, as frequently and as particularly, as possible. But it is obvious, that the missionaries cannot write letters to all benefactors. To some, who were peculiarly circumstanced, letters have been written; and the patrons of children will all be gratified, we doubt not, with Mr. Poor's account of the schools at Tillipally, which will appear in the appendix to the annual Report of the Board. It is equally obvious, that a particular account of each child cannot be published, as it would exclude much matter of a more general nature, which is indispensably necessary to exhibit a full view of each mission. It will be an important object of the Committee to furnish their readers with as much information, on this subject, as they can do in a compressed form.

It will be seen, in the account of the Bombay mission to be published in the annual Report, that the missionaries there have not as yet, been successful, in the selection of children to be educated in their families, though they have done much in the general business of the education of heathen children. In most instances, the provision, which was originally made for particular children at Bombay, has been transferred to other places by the donors, or appropriated to the support of schools at that place and its neighborhood.

Children can be received at the following missionary stations, among the Indians of our country, to be educated in the families of the missionaries; viz. at Brainerd, Elliot, Mayhew, and Dwight, and probably soon at Taloney,

Creek path, and the French Camps. The expense of supporting each child is \$30 a year. The term is six years.

At the Sandwich Islands, also, the same provision may be made, on the same conditions.

Some of our friends have supposed, that children were taken at all the mission stations, for \$12 a year each; and, in consequence of this supposition, have sent money for children in the Cherokee and Choctaw nations, to be supported at that rate. This is altogether a mistake. Thirty dollars a year is the only sum, with which the Board have ever proposed to support a child at these stations; and this sum would be entirely inadequate, were it not for the donations in clothing, with which the missions are favored.

The Committee presume, that all societies and individuals, who undertake to support children, will see the importance of punctuality in making their annual remittances. The necessity of this is too manifest to need illustration or enforcement.

FOREIGN INTELLIGENCE.

ORDINATION OF GENEVA MINISTERS.

Two young men of finished education, undoubted piety, and evangelical principles, were ordained at London, on the 25th of June last, as pastors of a church, which has been founded on congregational principles at Geneva.

"This separate church at Geneva was formed about four years ago, by a number of pious persons, who not only were unable to receive the Arian and Socinian doctrines, preached by the majority of the pastors in the Established Church of Geneva; but who also conceived that its constitution, as a civil establishment, founded on and intermingled with state authority, is inconsistent with the principles of the New Testament. They had at first to undergo most opprobrious treatment, and many painful sufferings, from dissolute mobs and from profane scoffers in the higher classes; but their prudent and exemplary conduct has raised them higher and higher in the esteem of the better part of their fellow citizens, and liberated them in a great measure from cruel mockings."

The gospel in its purity, has made a surprising progress in Geneva, within five years. Several of the established pastors in the city and vicinity, have begun to preach the truth with clearness and energy, and their ministrations have been attended with many pleasing instances of the divine blessing. On the whole, light seems to be again shining on the degenerate city of Geneva, and the reformation, which has begun, we have ardent desires and strong hopes will continue and increase, till evangelical principles and Christian zeal, shall become general in that interesting republic.

WESTERN AFRICA.

SIERRA LEONE.

Church Missionary Society.

IN the Herald for May, we stated briefly the success which had attended the labors of Mr. Johnson, among the liberated negroes of Regent's Town. During Mr. Johnson's visit to England, in 1819, his place was in part supplied by Mr. Thomas Morgan, who, returning home soon after, on account of his health, gave a very interesting statement of the moral character and habits of the Christian negroes, fully corroborating that previously given by his excellent colleague.

"Scarcely an event occurs," says Mr. Morgan, speaking of their PIETY, "but what they notice, as springing from the over-ruling providence of God. Taught of God, they mark the painful events of His Providence, as children would mark the dealings of a father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this:—'We have done something very bad—God is very angry: He is removing all our teachers—bye and by nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts—some bad live there.' Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing Christians.

"I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the Church, to offer up their prayers unto God. What but a Divine influence could draw them to God in this trial, to ask His blessing on the exertions of those employed?

"While we were replacing the books which had been scattered on this occasion, two of the girls came to us. I asked what was wanted: 'Nothing Massa,' was the reply; 'but we come tell you, God hear every time somebody go talk him.' 'How, my child,' said I, 'do you know that God hears his people when they pray?' She said, 'Massa! when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates, and you pray God keep this house, and all them girls and boys what live here; and when fire come, I say to Sarah, 'Ah! God plenty good: He hear what Massa say to Him this morning: He no let this house burn too much.' " What a reproof did I feel this! I knew how often my heart was indifferent while I asked for these mercies; and I trust it made me more anxious to urge the duty of family prayer on others more earnestly. Soon after, the same girls mentioned their desire for one of the elder girls to pray with the school children, before they went to bed, and when they rose in the morning.

"The Christian Negroes shew a strong attachment to the simplest views of religion. I began some explanation, as plain as possible

in successive evenings, of the Lord's Prayer. It pleased God graciously to bless these words to the people. They made the most practical use of them. A display of an unholy temper would receive a reproof—"If God your Father, that no be like his child." Some said that they needed, indeed, such a Father—others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that His Kingdom should come among their country-people; and others felt that they were rebellious children, for not doing His will on earth more, as it was done in heaven. Some wept, to think how He delivered them from temptation and evil: and all, I believe, burned with love; to ascribe to Him the Kingdom of His Love, the Power of His Spirit, and the Glory of their Salvation. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved in future to know nothing and to speak of nothing among the Negroes, but the plainest words of the Redeemer. How much better calculated His language is than any other to reach the heart, may be judged of by this instance out of many."

The following is a remarkable evidence of their INTEGRITY.

"In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places. A boy who had got possession of the box which contained the money for paying the mechanics and laborers, was found in the garden; parading with the box under his arm, and guarding it, though unnecessarily, with a drawn cutlass in his hand."

Previously to their conversion, the negroes were much disinclined to LABOR of any kind. How greatly their habits have been changed, by the reception of the Gospel, is thus attested by Mr. Morgan.

"Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent, by both husband and wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

"Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the Word of Life: and these little respites from labor are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous Brethren."

From the communications of Mr. Johnson, we might make many interesting extracts, but have room only for a few.

"On Saturday evening a youth stood up, and said—'When I in my country, the King die: then the Headman get plenty slaves, to kill them, because that be the fashion of that country—when the King die, they kill plenty slaves. Me be slave; but I no belong to the King—I belong to another man. Then my master take me, and carry me to that place where they went to kill the people: he say 'That boy no good—I will change him for one of them women that they going to kill.' He go, and take me; and we come to the place. I see two houses full of slaves which they going to kill; and my master change me for one woman, and they put me among them people which they want to kill for that King who die. Well—I stand—I tremble—I dont know what to do. By and bye, them Headmen come to look all them people. When they come among us, I look them sharp—they no take notice of me—I stand close by the door—I jump out, and run into the bush. I live there three days—I eat grass—I hear when they kill them people—I fear too much—they cry—they scream—Oh too much—I run out of the bush, and run to another country (town.) The people in that country catch me—they tie my hand—and they send to the Headman of my country, and tell him they catch one of him slave. The Headman send two people to fetch me back; but that man who catch me say, he no let me go—they must bring some cloth and pay him. Well, them two men go back—they say they come in three days, and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again, and carry me and sell me, and I get on board the ship. English ship come one day, and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see, that the Lord Jesus Christ has done it: He has brought me here by His power."

Their conflict between grace and sin.

"One of them said—"Me go, one day, to cut bush: one heart say, 'You go pray'—t'other heart say, 'You no must go pray: mind your work:' then one heart say, 'You must go pray Lord Jesus Christ;' and t'other one say, 'No mind what that heart tell you:' then first one say, 'You had better go pray.' So me throw down the cutlass, and me pray to Lord Jesus Christ, and my heart feel glad too much: then the first heart say, 'Ah! you see, suppose you no been pray, you no feel glad too much.'"

LAST NOTICES.

MISSION ON THE ARKANSAW.

LETTERS have been received from Messrs. Finney and Washburn, the last date of which is June 30. They arrived at Dwight, May 10th, after quite an expeditious passage up the river, and found their brethren, Mr. Hitchcock and Mr. Orr, in comfortable cir-

cumstances, after a lonely winter's residence in the wilderness. Greater progress had been made in clearing land, and preparing for a crop, than could have been expected, considering the sickness which had been suffered. In the course of the spring 22 acres of corn, &c. were planted, and the prospects of the mission were fair. We learn, however, by the way of Brainerd, that most of the members of the mission family at Dwight, have been afflicted with sickness again since the date of our direct intelligence.

In consequence of the representations of the missionaries, four assistants were sent forth to join that mission, in the month of September. Mr. Daniel Hitchcock, jun. one of this number, and brother of Mr. Hitchcock already at Dwight, was taken sick at Washington, Penn. near Hagarstown, on the 22d of September, and died after nine days illness. From the letter communicating this melancholy event, the following passages are extracted.

"We were all well at that time; but, in the morning, found that Mr. H. had passed a sleepless night, and was quite indisposed. He took some medicine, which not having the desired effect, he, the next day towards evening, sent for a physician, who pronounced his disorder to be the prevalent malignant fever, which is a bilious fever of the inflammatory kind. From this time his fever regularly increased in violence, and he sunk rapidly under it, till the ninth day, which put a period to his life and sufferings.

"Soon after the commencement of his illness, he alluded to the possibility of such an event, and gave directions for us to proceed, as soon as possible, to Ohio, and there consult with the agents of the Board, on the course we should pursue. As his disorder advanced, and threatened to baffle the skill of the physician, he often again adverted to this subject, and still pointed to this course, as most eligible in our circumstances.

"From Thursday evening he was partially deranged, though at intervals he exhibited a mind tranquil and composed, and a soul stayed on God as his supreme rest. He was asked, soon after his sickness commenced, if he felt ready to suffer this detention, and a distressing illness, in this land of strangers. He replied, with composure and deliberation, 'I am, if this be for the glory of God; I am willing to be sick and die here.'

"From the first of his sickness, he spoke with difficulty, and we felt an unwillingness to distress him by leading him to talk much. We can only say, that he gave us, who watched continually by his bedside, additional evidence of an ardent love to God, and his service, and a patient, cheerful acquiescence in his government. We would here too, mention, that during the journey, we were encouraged, and strengthened, and cheered, by the

exhibition, which he furnished, of piety bearing no common character, and of an exclusive devotedness to the service on which he had entered.

"In a little enclosure, which was selected for a family burying ground, and already contained six or seven tenants, near the road, 23 miles from Gettysburg, and 12 from Hagarstown, we have just deposited that body, which, in the morning of the resurrection, we trust, will rise to share the felicities of those, who in the world to come shall enjoy life everlasting."

"With a few extracts from the journal of Mr. H. we will close this letter. We shall confine these extracts to the two days preceding his illness, which were Friday and Saturday.

"I do not hesitate a moment," he writes, "on the ground that I shall not glorify God, by this act of benevolence; but am determined, let the event on my part be what it may, to persevere in the way that I have chosen;—to go to the heathen, not knowing what shall befall me on my way, or after I shall arrive; and I desire to say with Paul, 'I am not only ready to be bound, but to die for the name of the Lord Jesus.'"

"On Saturday, the 22d, which was the day in which he entered on his 27th year, he took a general view of the dealings of God towards him, and considered that day as a new era in his life, and the commencement of his labors for God. After expressing a fervent wish to be wholly divested of selfish desires, he adds:—

"Whether I die on my way, in this enterprise for the salvation of souls, or arrive at the spot destined for my labors among the heathen, there to suffer much toil, and pain, and hardship, and there to drop into the dust, I think I shall never regret embarking in this glorious cause. May this be my motto, wherever God in his holy Providence may call me, LIFE AND DEATH TO ME ARE EQUAL."

"These were the last words from his pen; and as his whole language was of the same import, we are much comforted by considering him prepared for a better state."

PALESTINE MISSION.

A LETTER has been received by the Treasurer from Mr. Fisk, dated Smyrna, July 6th, in which the writer states, that he spends his time, in the family of the Messrs. Vanlenheps, in study and teaching their children. The plague had made its appearance in Smyrna, and had excited considerable alarm. Mr. F. gives a brief account of the massacres, which took place in Smyrna, about the middle of June. The number of Greeks murdered was estimated at from 500 to 1,500.

The last accounts, which Mr. Fisk had received from Mr. Parsons, were dated at Samos, June 22nd. Mr. Parsons was daily expected at Smyrna.

MISSIONARY HERALD.

Our readers will excuse us for drawing their attention to the circulation of this work, with particular reference to the ensuing volume. It is admitted by all the friends of missions, that the communication of religious intelligence is essential to exciting, and bringing into exercise, a genuine missionary spirit. To communicate this intelligence, much more extensively than has been done hitherto, nothing is necessary but a proper activity among those, who set a just value on missionary exertions, and who have the success of the cause deeply at heart. Let all such persons be exhorted to widen the sphere of Christian benevolence, by laboring to increase the number of readers, who delight in the progress of the Gospel, and who mingle their offerings with their prayers for the conversion of a lost world.

Much is gained by taking things in season. We would respectfully urge those friends, who feel a particular interest in the circulation of this work, to do what they can, in the course of the present month, to obtain subscribers. Early in December, it will be necessary to commence printing the first number of the volume for next year. The extent of the edition must then be fixed. Seven thousand copies of the current volume are printed; and we are assured it is the wish of numerous individuals, in every part of our country, that many thousand copies should be added, to the subscription list for the next volume. But these wishes will be inoperative, unless they prompt to immediate exertions.

The terms of the work will be seen on the last page of the cover.

MISSIONARY ROOMS.

THE public are informed, that the Prudential Committee have taken a suit of rooms, at No. 69, Market Street, where the offices of Corresponding Secretary and Treasurer are kept, and where donations to the Board in money, or in articles for the use of the different missions, are received.

Personal attendance is given, from 9 o'clock till 2, and from 3 till sun set. The Prudential Committee meet at these rooms, by adjournment, as the business of the Board requires.

All communications, relating to the concerns of the Board, may be made to JEREMIAH EVARTS, Missionary Rooms, No. 69, Market Street, Boston.